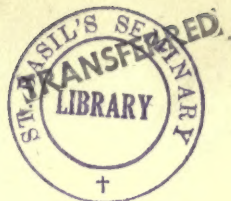


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ACTA ET DICTA

*A collection of historical data regarding
the origin and growth of
the Catholic Church
in the Northwest.*

*"Colligite fragmenta ne pereant,"
(Joan. VI.12.)*

Published by
THE ST. PAUL CATHOLIC HISTORICAL SOCIETY.
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The St. Paul Catholic Historical Society.

Organized, April, 1905.

Headquarters: St. Paul Seminary.

Officers of the Society.

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The St. Paul Catholic Historical Society will appreciate and gratefully acknowledge all objects of historic interest, communications, documents, or papers. relating to the history of the Catholic Church in the Northwest.

The names of contributors will be printed in the Acta et Dicta.

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REPRINTS
FROM
ORIGINAL DOCUMENTS.

ACTA ET DICTA.

VOL. II.

JULY, 1909.

No. 1.

The Cretin Collection.

Note: The St. Paul Catholic Historical Society is in possession of a number of documents relating to Bishop Cretin; they consist of letters written by him, to him, or about him, and other materials, all presented by His Grace, the Archbishop of St. Paul. In the present issue of the Acta et Dicta, the first ten letters are published; it has been deemed advisable to reproduce them, such as they are, in the manuscript. An English translation has been added to the original French text. The following data of Bishop Cretin's life are submitted for a better understanding of the documents.

Bishop Joseph Cretin was born the 19th. of December, 1799, at Montluel, department of Ain, France. His father kept an inn and a bakery in the town, and was doing a profitable business. Young Cretin received his first instructions from the Rev. Denoyel, a Vicar at Montluel, and afterwards parish priest at Sourcieux, Rhone. He continued his studies in the colleges of Meximieux (Ain), L'Argentiere (Rhone), Alix (Rhone), and in the seminary of St. Sulpice, Paris. On the 20th. of December, 1823, he was ordained priest, then was sent to Ferney, the home of Voltaire, as Vicar, and ultimately became parish priest there. In 1838 he went to America with Bishop Loras, the first incumbent of the See of Dubuque, Ia.; and after his arrival he was made vicar-general of the new diocese. The labours of Father Cretin were spent chiefly in Dubuque, Ia., Prairie du Chien, Wis., and among the Winnebago Indians near Fort Atkinson, Winneshiek Co., Ia. In 1850 he was appointed first Bishop of St. Paul, Minn., and consecrated the 26th. of January, 1851, at Belley, France, by Bishop Devie. He arrived in St. Paul the 2nd. of July, 1851, and laboured in his vast diocese up to his death, which occurred the 22nd. of February, 1857.

I.

JOSEPH CRETIN A SES PARENTS.

Sourcieux ce dernier decembre 1812.

Mes cher parents

Je me croirai le plus ingrat des enfans si dans le renouvellement de

cette année je ne m'aquiesçais envers vous d'un devoir que m'impose la nature qui est si cher à mon cœur en vous reiterants les santimens d'amour de reconnaissance et de respect qui animent mon cœur. les vœux que j'adresse au ciel dans ce moment pour votre précieuse conservation et heureuse prospérité ne se bornent pas seulement à vous souhaiter comme le font les mondains des biens passagers et périssables ; mais ce sont ceux que la religion m'inspire, que le seigneur vous protège par sa grâce vous accorde tous les biens spirituels que je desirais pour moi même.

chers parents les bons exemples dont vous n'avez cessé de m'entourer, les leçons salutaires que vous m'avez prodigués l'amour filial ce retarde aujourd'hui dans mon cœur et m'inspire la plus ferme résolution d'en profiter ; oubliez s'il vous plaît les faiblesses de l'âge j'espère qu'à l'avenir vous ne trouvez plus dans moi un enfant insoumis, mais bien la docilité et le desir de profiter des bienfaits dont vous me comblez et aussi mériter votre estime et votre amour c'est dans ces sentiments que je suis avec la plus grande considération et le respect le plus profond votre très humble et obéissant fils.

JOSEPH CRETIN.

P S

je vous marque que j'ai reçu le paquet que vous m'avez envoyé avec la bourse qui était dedans. je souhaite bien le bon jour et une bonne année à tous mes parents à mon frère et à ma sœur et à ma grand'mère nous nous portons tous bien monsieur de Noyel vous fait bien des compliments. lorsque vous m'écrirez vous me marquerez s'il vous plaît ci tous le monde chez nous se porte bien—

JOSEPH CRETIN TO HIS PARENTS.

Sourcieux, the last day of December, 1812.

My dear Parents,

I should, indeed, prove the most ungrateful of children, if, at the beginning of the New Year, I failed to fulfill towards you the duty

which nature imposes upon me, and which is so dear to my heart, to convey to you sentiments of love, gratitude and respect, which fill my soul.

Prayers which on this occasion I offer up on high, for your preservation and continued happiness are not restricted to the changeable and perishable possessions which men of the world wish each other; they are well-wishes, prompted by religion, that the Lord might protect you by His grace, and that He grant you all spiritual blessings which I desire for myself.

Dear parents, my filial love recalls to my mind the good example with which you have never ceased to inspire me, the salutary lessons which you have given me in such abundance, and inspires me with the most firm resolution to profit by them; forget, I humbly beg, the weakness of my youth; I hope that in the future you will never find me a disobedient child, I shall always be docile and ever desirous of profiting by the kindness showered upon me, so as to merit your esteem and your love.

With these sentiments, I remain with the greatest esteem and most profound respect

Your humble and obedient son,

JOSEPH CRETIN.

P. S. I have received the package and the purse you sent me. I send greetings and good wishes for New Year to all my relatives, to my brother, my sister and my grandmother. We are well. Father Denoyel sends his compliments. When you write, kindly let me know if everybody is well at home.

II.

MR. DENOYEL A MR. CRETIN, PERE.

Monsieur

je ne vous ai pas donne plutot des nouvelles de notre cher Joseph parceque j'attendais le 1^r jour de l'annee pour le faire afin d'etre plus en

meme de vous donner connaissance de ses progres ; je suis tres content de lui et de ses succes et je souhaite qu'il avance toujours de meme ce qui serait flateux pour vous et pour moi ; nous sommes en attendant de recevoir de vos cheres nouvelles

Votre tres humble
 Serviteur
 Denoyel
 Cure

il se porte bien
 bon caractere

progres dans ses etudes bien des choses de ma part a tous vos
 aimables parents.

REV. DENOYEL TO MR. CRETIN, FATHER.

Dear Sir,

I have not ere this sent you news regarding our dear Joseph ; I was waiting until New Year in order to be able to tell you about his progress. I am very well satisfied with him and his work ; and I hope that he will always make such progress ; this would be most flattering for you and for me ; we are daily expecting welcome news from you.

Your most humble servant,
 DENOYEL. (Pastor.)

His health is good ; he shows a good spirit, and he is studying well. Greetings from me to your kind relatives.

III.

JOSEPH CRETIN A SA SOEUR.

Ma Soeur.—

Il est enfin venu cet heureux moment ou je puis satisfaire ton desir et le mien ! et m'entretenir un peu au long avec toi. Je ne te donnerai pas des marques de mon amitie par des compliments flateurs ; Laissons cet indigne usage au monde qui ne sut jamais parler Le Langage du coeur, et communiquons nous sans detour nos pensees et nos sentiments

et recois Les souhaits et Les voeux que je forme pour toi au renouvellement de cette annee; Je Prie Le seigneur qu'il te donne sa paix et sa sainte grace; c'est ainsi que Les premiers chretiens se saluaient et il ne croyaient pas trouver qu'il fut un plus beau salut, il n'en est point en effet de plus beau, car il n'y a que La paix de L'ame qui puisse faire des heureux; ni Les biens ni Les richesses, ni Les honneurs et La puissance, dont La plus part des hommes sont si avides, ne remplissent un coeur, Mais La joye seule d'une ame pure et tranquile. Les gens du monde se souhaitent Le bonheur, Mais en quoi Le font ils consister ce bonheur, En des biens fragiles et perissables qui font plus tot Leur tourment; Oui il n'est que La paix du Seigneur qui puisse faire Le bonheur d'une ame, s'il en est ici bas. puissent mes voeux etre exhausses! que te dirai je encore si non de te renouveler dans La vertu et La ferveur, car notre propre faiblesse toujours nous entraine et c'est pour cela que St. Paul recommandait sans cesse aux premiers fidels de ce renouveler dans L'esprit de foi, dans L'esprit de mortification et de ferveur; oui nous devons nous renouveler chaque annee, chaque moi, chaque semaine, et chaque jour. allons ma soeur ne regardons pas derrier nous, mais redoublons d'ardeur, courons dans Le chemin de La vertu affin de remporter Le prix; combatons avec courage pour etre courronnes; Encore quelques efforts et un bonheur eternels sera Le prix de nos combats, nous n'avons peut etre plus que quelques annees ou quelques mois a vivre car, qui connait les secrets de Dieu, ne nous decourageons donc point; car que nous servirait il d'avoir bien commence si L'on achevait mal. imittons un dieu souffrant et humilie et transportons nous souvent en esprit dans L'etable de Bethleem et a La vue du divin enfant souffrant et pleurant, souffrons avec patience Les rigueurs du froid et d'autres petites incomodites; La mortification et La reflexion sont Les seules moyens pour acquerir La ferveur et La conserver. Soyons humbles, soyons doux, pour imiter Jesus, et c'est par L'humilite que nous obtiendrons cette heureuse paix qui Seule est Le vrai bonheur. Car d'ou viennent ordinerement nos inquietudes et nos enuis; De L'orgueil et de L'amour propre, La

moindre injure nous attriste, et si nous ne sommes pas estime, Si L'on ne nous estime pas, Si L'on n'a au contraire pour nous que de L'indifference, Si tous ne nous reussi pas a notre gre, nous paraissions faches au lieu de nous rejouir quand nous avons De tels moyens de meriter. Mais faisons tout avec joie en servant Le Seignieur et nous pourons gouter combien il est doux de L'aimer. ha ! qu'il faut qu'il nous ait aime Lui meme pour Se renfermer dans Le corps d'un anfant, faible et souffrant ; ha ! Si ma petite Soeur vivait encore, tu aurais un grand moyen pour te rappeler La presence de Dieu, car en La tenant entre tes bras tu aurais pu te figurer tenir Le petit Jesus et dans cette pensee n'aurais tu pas ete toujours recueillie ; Mais Dieu a voulu L'attirer a Lui, et L'assurer du bonheur eternel, adorons ses secrets Divins. Mais transportons nous souvent ensemble et avec tant d'autres ames pieuses pour contempler un dieu qui aime a fixer son sejour parmi Les enfants des hommes. Lorsque nous eprouvons de La peine a faire nos actions Soit de nous Lever matin, et autre ; pensons que dans Le moment ou nous somes bien au chaud et a notre aise dans notre Lit un grand nombre de Religieux et de religieuses Sont Leve depuis minuit Pour chanter Leur office-et offrir pour ainsi dire a Dieu un continuel homage tendis que Le reste des hommes est enseveli dans Le someil et oublie Leur auteur. Mais je t'en ai bien assez dit, finissons. et aimons nous toujours, aimons nos parents, et prions bien pour eux et pour mon frere, embrasse Les pour moi ainsi que ma grand-mere. Prie bien pour moi car L'etude a La quelle je m'applique desseche beaucoup Le coeur ; adieu je ne pourai pas t'ecrire aussi souvent que tu Le desirerais mais tu pouras m'ecrire quand tu voudras L'on ne regarde point Les Lettres ici. Je suis ton cher frere

JOSEPH CRETIN

L'an 1818

JOSEPH CRETIN TO HIS SISTER.

My dear Sister,

The happy moment has at last arrived when I can fulfill your wish

and mine to write to you more at length. I shall show my friendship for you, not by making you flattering compliments. Let us leave this unworthy custom to men of the world, who are incapable of understanding the language of the heart. Let us express to each other our thoughts and our sentiments without circumlocution; accept the good wishes and prayers I offer up for you at the beginning of the New Year.

I implore our divine Saviour that He may grant you His peace and His holy grace. This was the greeting exchanged among early Christians; they could find no better salutation than this. In fact, no more beautiful greeting can be found; because only the peace of the soul can make us truly happy. Earthly possessions and riches, honor and power, for which men long so much, are unable to satisfy our hearts; the joy of a pure and undisturbed soul alone can do this. Men of the world wish each other happiness, but in what do they place their happiness? In changeable and perishable possessions which make them miserable. Yes, only the peace of the Lord can give happiness of the soul, if happiness exists at all here below. Would that my wishes be fulfilled! What else could I say to you, except to encourage you to persevere in virtue and in zeal; our own weakness always surrounds us; it is for this reason that St. Paul so often exhorts the early Christians to encourage each other in the spirit of faith, mortification, and zeal; indeed, it is necessary for us to grow in this spirit every year, every month, every week, every day. Well, my dear sister, let us forget the past, but let us grow in zeal; let us so run in the path of virtue that we may bear away the prize; let us fight courageously that we may win the crown. After a brief struggle, eternal happiness will be the prize of our combat. Perhaps we shall live only a few years or a few months; for who knows God's secret councils? Let us not lose courage; for of what use will it be to have well begun but finished badly; let us imitate the suffering and humiliated Saviour; let us often transport ourselves in spirit to the stable of Bethlehem, and having before our eyes the divine Infant suffering

and weeping, let us bear with patience the rigor of cold and other such insignificant inconveniences. Mortification and meditation are the sole means of acquiring and preserving true zeal. Let us practice humility; let us be amiable in order to imitate our Saviour; by humility we shall obtain that happy peace which alone constitutes true happiness; for from what source arise our restlessness and our troubles? From pride and self-love, the least injury makes us sad; and if proper respect is not shown us, if we are neglected and slighted, if things do not go according to our wish, we are displeased, instead of rejoicing in the opportunity to lay up for ourselves treasures in heaven. Let us do everything with joy to serve the Lord, and we shall learn how sweet it is to love Him. He, indeed, loved us, since He concealed Himself under the form of a weak and suffering babe! I wish that my little sister would still be alive! In her you would have the best means of recalling to yourself the presence of God, for, holding her in your arms, you could imagine that you are holding the infant Jesus; in this thought you could always be recollected. But God has chosen to take her to Himself, to call her into eternal happiness; let us adore the secret councils of God. Let us frequently raise up our hearts with so many devout souls to contemplate the God whose joy it is to live among the children of men. When we find it difficult to do our duty—as, for example, to rise early in the morning, etc., let us realize that when we are resting comfortably in a warm bed, a great number of religious of both sexes are keeping their vigils since midnight, chanting their office and thus offering an uninterrupted homage to God, whilst the rest of mankind lies buried in sleep, in utter forgetfulness of the Creator. I have said enough, let us finish!

Let us always love one another, let us love our parents and pray for them and for my brother; embrace them for me, and also my grandmother. Frequently pray for me, because the study to which I have applied myself leaves the heart empty. Good-bye! I shall not be able to write to you as frequently as you would wish; but you can

write to me as often as you desire. Letters are not opened here.

Your loving brother,

JOSEPH CRETIN.

The year 1818.

IV.

MR. CRETIN PERE A SON FILS JOSEPH.

Mon fils

par la Letre que tu a Ecrite a ton frere dates du 26 Janvier La quel tu te plain que tu nous a Ecris 4 letre depuis ton depard pour L'arjeantiere Et que tu nas poin Recut de nos nouvelle que tu Et Bien Enpaine de Savoir de naus nouvelle que tus as u quelque Soupson quil nous fut arives quelque acidan con voulu te Caches Mais Celat ne pas grace adieus toute la famille Ce porte Bien. Et ne Sois plus Enpaine nous avon Recut ta Lettre du premier Jeanvier Cet adire les 3 du di jour pour les Soit de Bonne anne: a ta Merre ton frere ta Seur ynci que a Mois dons j'es Etes tre Contan du Setille Je te dires que ta Seur ta Envoyer 2 Lettre Dans un petis paquet par puit Conducteur de la voiture de ton Couzin morel pour Remetre a Mr. Coindre a St Charlle pour te le faire tenir par le voiturier de Larjeantiere Lequel paquet Etait une Chemize aveque une livre de Drages finne pour tes Etraine Roullles Dan une feulie de papies gris.demande au voiturier ce quil an a fait. Mr. Coindre di lui avoir donnees la Semaine Suivante quon la portes Ches lui: Cet a Ce voiturier a tan faire Reson on Estime le tout a 8 franc tu invite ton frere de talles voir Et de porter Larjean de ton trimestre Mais Comme les Chemin Son tre mauvais Et que il ce trouve un peus Enrumes il ne ce decide pas de tales voir. Mais il te le promet pour le trimestre prochin Sur la fin davril que la Sezon Et la plus agreable ta mere Et ta seur von a Lyon la Semaine prochaine Elle tacheron un jillet que tu di avoir Bezoïn Je pance que tu le veu noir qu'on depozerat Ches Mr Coindre qar on ne Cet Comman te Rien faire tenir par dautre vois que par cel lat Je Croyet Recevoir un Bultin

un jour de Cette Semaine de Monsieur le Superieur ou une Lettre pour Me demander le Montan de ton trimaistre Et je nes Rien Recu inci Marque Mois larjean qui fault que je te face pace Et a quis jè puice le Confier Car je te dires que Larjean pour nous Et une danres ci precieuze que nous ne voulon pas lavantures au azard nous avon perdu Baucoup Lanne dargnierre a coze de Mauvaize Callites du Blee qui Randais un tieair de Moin que des annes ordinaire Et Cette anne il nou faut Subir une perte Sur la provizion que on ce trouve vu la diminution du Blee Et du pain Ce qui nous Met En arrier Et non an avant.

Mais notre Relligion nous aublige a nous Resignies a la volonte de dieu pourvu quil me Laice Encor quelque Moyen Et quelque anne a vivre pour pouvoir Subvenir a fournir a tout ce qui te serat nececaire pour tonnavancemant ainsi que pour toutes les Etudue quis te son neescaire pour arives au bu de la carriere que tu cour tu Cet que je ne t'es jeamais sollicites ni Engaeger Dans aucune vocation Je t'es Leces Libre tu let Encor Mais Comme tu Et dan ta 18e anne a Cet age il Et tanps de ce pronnocer Enver Ces parant Surtout patarnel et Matarnel Et leur dire Ci tu Et devoue pour Le Cleziastique ou autrement Ce Ce que ta Mere Et Mois dezirere Bien de Savoir J espaiere que dan le couran de Cette anne tu nous donneras Cette Satisfaction Ci pourtans ta destines Et pour le Ministaire pour le quel tu a Commence Ches Mr Denoyel En demandant a ta Mere Et a Mois de vouloir Bien te Leces alles avec luis qant il partis de Montluel on a Consantis aveque plaizir pancant que tu fructifierais a Des Bon principe de Religion de Maime que a Meximieux Et aujourd'hui a Larjeantiere Et Maime plus Encor pourvu que tu ne te de decourge ou que on ne te decourage Je ne veux pas dire MMrs les proffecueur Mais ci fais bien quelqun des Etudian de ta Clace les quel ne poin leur vocation qui pouret te dire Mil Et Mil Choze pour te detournes Je topserve que aujourd'hui dan le Monde de Commerce L'equites la bonne fois la Sincerites Et la Bravoure ne Regnie plus la plus grande partie ne Cherche que locasion de pouvoir tronpes lautre Les Banque Route sont a la Mode il Et vrais que le Commerce de tous jeanre ne va pas Ce qui Et la principalle

Cauze En ver plusieurs Malheureux inci jemeret Mil fois Mieux aici toute notre famille te voir avecque Labit SaSardotal pourvu que tu fu dignie de le portes dieu veullieu tan faire la grace que de te voir au nonbre de Ces Malheureux negossian qui peye des forts inpaux Et qui fon tres peut dafaire

Jais apris de la pard de Monsieur Loras qui a Etes ton proffecur il y at quelque jour quil fut a Larjeantiere il a dit a la Cousinne Morel ou il a loges que ces Mosieur les proffecur lui on dit quil son tres contans de tois Et que tu fait des prograis de jour En jour Selat a fait plaisir a la famille dantandre parles incy Sepandant il ne faut pas pour Celat En avoir trops de lamour propre Et de vanites ton frere Et ta seur tanbrasse de tout leur Ceur Et parellimant ta mere qui taime ci tandremmant qui tin vite tous a te Bien portes Et a pances a eux quelque fois dan tes priere Je Suit Et Ceres pour la vie
ton perre J. H. CRETIN

Montluel 28 Jeanvier 1818 63 anne

MR. CRETIN, FATHER TO HIS SON JOSEPH.

My dear Son,

I learn from a letter to your brother, dated the 26th. of January, of your complaint that you had written four letters since your departure for L'Argentiere and have still received no news from us; I understand you are very anxious to hear from us, and that you suspect that some accident might have happened, which we wish to conceal from you. But—thanks be to God—this is not the case; the whole family is in good health. Do not be alarmed any longer; we have received your letter of the first of January, i. e., the three letters of the same date, wishing a happy New Year to your mother, your brother, your sister and myself. I was very much pleased. Your sister sent you two letters in a small package with your cousin Morel's coachman; they were to be left with Mr. Coindre at St. Charles; he was to forward them to you by stagecoach to L'Argentiere; in the package there was

a shirt and a pound of sweets wrapped up in a cover of gray paper for your New Year's present; ask the coachman what he has done with it. Mr. Coindre tells me that he forwarded the package the week after it was brought to him; the coachman must give an account of it. The whole thing is worth about eight francs. You invited your brother to come to see you, and to bring money for your tuition for the first term;—but as the roads are in very poor condition and he has a slight cold, he is unable to go now, but he will without fail come to see you the next term, towards the end of April, when the weather will be better. Your mother and your sister are going to Lyons next week; they will buy you the coat that you say you need. I suppose you wish a black coat; it will be left with Mr. Coindre, because we know no other way of sending you anything.

I expected a report, or a bill, asking for the payment of your tuition for the term, from your superior some day this week; but I have received nothing. Let me know how much money you need, and to whom I may entrust it; you know, money is such a great luxury at the present that we cannot run any risk with it. We have lost a great deal last year; wheat was of very poor quality and yielded only one-third of the ordinary crop; this year we shall be short on supplies—because of the decrease in wheat and bread;—this sets us back and not ahead.

But our religion teaches us to be resigned to the will of God. I shall be satisfied if He leaves me sufficient means and lets me live a few years longer so that I shall be able to provide for your education and help you to reach the goal at which you are aiming. You know well that I have never urged or forced any vocation upon you. I have left you entirely free—you are free yet; but as you are already in the eighteenth year it is time that you declare your intentions to your relatives, especially to your father and mother, and to let us know whether you have consecrated yourself to the ecclesiastical state or chosen another profession; your mother and myself are most anxious to know this. I hope that in the course of this year you will set our minds at

rest on this point; have you chosen the ministry, as you intended to do when you were with Father Denoyel? At that time you asked your mother and myself to have the kindness of letting you go with him when he left Montluel; we gave you permission with pleasure, as we were convinced that there you would grow up in principles of true religion; we allowed you to go to Meximieux and now to L'Argentiere; we are ready to make further concessions, provided that you do not lose courage, and that others will not discourage you. I do not mean that your professors would do this, but perhaps those among your fellow-students who have not chosen this calling, may tell you a thousand and one things to dissuade you from your purpose. Let me tell you that today in the world of commerce, justice, honesty, sincerity and manliness are no longer the prevailing virtues. The majority of business men are constantly looking for an opportunity to cheat others; bankruptcies are an every day occurrence. Many business enterprises are not a success; this is the principal cause of the numerous failures. For this reason I myself and my family would a thousand times sooner see you wearing the priestly garb, provided that you are worthy of it. May God grant you this grace, rather than that you should be among those unfortunate business men who have to pay heavy taxes and do poor business.

I heard that Father Loras, who was your professor, a few days ago went to L'Argentiere. He told your cousin Morel, with whom he boarded, that the professors are very well satisfied with you, and that you are constantly making progress. This news gave great pleasure to the whole family; still do not, on this account, think too much of yourself, or become vain.

Your brother and your sister send cordial greetings, likewise your mother, who loves you so tenderly. All wish you good health and ask to be remembered in your prayers.

I am and will remain until death,

Your loving father,

J. H. CRETIN.

63d. Year.

Montluel, Jan. 28, 1818.

V.

JOSEPH CRETIN A SON FRERE ET A SA SOEUR.

Mon cher frere et Ma chere soeur

Souffrez que je vous fasse a tous deux un petit reproche, de ce que vous ne m'avez pas ecrit depuis que j'eus le plaisir de vous voir. Si vous saviez comme j'aime vos Lettres vous ne les rendriez pas si rares; Mais, je vois votre malice, vous voulez me les rendre plus precieuses en me les faisant plus desirer, cependant j'aime a croire que vos occupations nombreuses sont les seules raisons qui vous empechent de m'ecrire plus souvent. J'ai ete plusieurs fois presse de vous ecire moi meme pour vous exprimer le plaisir et la joie que m'a cause votre voyage, et Le bonheur que j'ai d'avoir des freres si bons et unis d'une amitie si douce; Mais je diferais toujours pour vous annoncer en meme Temps le jour de notre depart: je vois que j'attends en vain, on ne nous en a pas encore parle; on ne nous le dira peutetre que huit ou dix jours avant la fin: cependant il est tres probable que nous partirons le 18 de ce mois, ou peutetre le 27, Mais ce dernier sentiment n'est pas fonde: quoiqu'il en soi, j'aurai bientot le plaisir de vous voir.

J'aurais beaucoup de choses a vous dire sur les douceurs de l'amitie fraternele, elle m'avait inspire l'autre jour quelques vers; Mais je ne puis m'areter plus longtemps car j'ai mon examen a preparer il aura lieu dans quelques jours. Conservons et maintenons toujours cette affection tendre qui rend la vie heureuse, Nous devons aimer dieu de tout notre coeur, Mais vous savez que le second commendement est semblable au premier Dieu non seulement permet qu'on s'aime sur la Terre, Mais encore il en fait un devoir, il veut qu'on aime son prochain comme soi meme; aimons nous donc, mais que ce soit toujours dans la vue de dieu. On definit L'amitie, Les rapports qu'il y a entre des personnes sensibles et vertueuses; nous avons tous je crois un assez bon coeur, si nous ne sommes pas encore bien vertueux-nous tachons de Le devenir. Non, il ne peut y avoir d'amitie sincere entre des gens qui ne connaissent point les charmes de la vertu; aimons nous donc et cette

amitie nous consolera dans nos ennuis elle adoucira les peines de la vie, et lamertume des revers qui pourraient survenir ; Laissons au monde, ces joies et ses remords pour nous goutons le charme de L'amitie et de la vertu

Pour les coeurs corrompus l'amitie n'est point faite. tout ce qu'il y aurait a dire sur ce sujet se sent mieux qu'il ne peut s'exprimer. j'en ai plus dit que je ne voulais, adieu mon tres cher frere, aimons aussi tendrement nos bons parents temoigne leur pour moi mon amour et ma reconnaissance—

Je ne sais si vous m'avez envoye quelque chose, je n'ai rien reçu ; ce n'est pas que j'ai eu besoin de rien, mais ma soeur m'avait dit qu'elle m'enverrait peutetre une ceinture ; si elle la envoye je ne l'ai pas reçu. Je crois que je n'aurai besoin d'aucune chose jusqu'a la fin de L'annee ; j'ai encore 7 franc dans ma bourse j'en ai sufisament pour faire partir ma malle et faire mon voyage, car je n'aurai pas de grandes depenses a faire—bien des choses a grand mere—

4 Juillet 1820

JOSEPH CRETIN TO HIS BROTHER AND SISTER.

My dear Brother and Sister,

I really have to upbraid you both for not writing to me since I had the pleasure of being with you last. If you knew how pleased I am to receive letters from you, you would write oftener. But I know your tricks ; you wish to make your letters still dearer to me by making me wait more anxiously for them ; still I am convinced that your numerous occupations are the only reason that prevents you from writing more frequently. I was often tempted to write to you, to tell you what pleasure and what joy your trip has given me ; to let you know how happy I am to have brothers who are so good and united in bonds of sweet friendship. I delayed, however, in order to be able to let you know the day of my departure ; but I see that I have waited in vain ; the date has not yet been announced. We shall perhaps not

know it sooner than eight or ten days before the close. Still, in all probability we shall leave on the 18th. of this month, or perhaps on the 27th.; but I have no reason to think that it will be on this latter date. In any case, I shall soon have the pleasure of meeting you again.

I should like to write to you at length on the delights of brotherly love; the other day it suggested to me certain verses; but at present I cannot give time to this, as I have to prepare for my examination which is to take place in a few days.

Let us always keep and preserve this tender affection which makes life happy. We must love God from all our hearts, but as you know, the second commandment is like unto the first. God not only permits that we love one another here on earth, He even makes this a duty for us, He commands us to love our neighbor as ourselves. Let us then love one another, but let it always be in the presence of God.

Friendship is defined as relations existing among sympathetic and virtuous persons. I believe that we all have a good heart and if we are not as yet sufficiently virtuous, we shall endeavor to become so. True friendship can never exist among persons who have never experienced the delights of virtue. Let us then, love one another; this affection will console us in our troubles, it will alleviate the sufferings of this life and the bitterness of misfortune we may have to endure. Let us leave to the world its enjoyments and its remorse, let us enjoy the happiness of friendship and virtue. True friendship is not made for a debased heart. Whatever I should have to say on this subject can much better be felt than expressed in words. I have already said more than I intended to say. Good-bye, my dear brother; let us love our parents most tenderly. Convey to them my sentiments of affection and gratitude.

I should like to know if you have sent me anything lately—I have received nothing; not that I am in need of anything, but my sister promised to send me a cincture; if she sent it, I have not received it. I believe that I shall need nothing to the end of the year; I still have

7 francs in my pocket, this will suffice to send off my baggage and for my trip, as the expenses will not amount to very much. Remember me to my grandmother.

July 4, 1820.

VI.

JOSEPH CRETIN A SES PARENTS.

Paris 6 Juillet 1821.

Mes Tres chers Parents

Que de Tristes pensees, ou plustot que de graves reproches mon long silence n'at il pas du vous inspirer ; j'en attendais de jour en jour une plaine Lettre, Mais peutetre sont ils en route. Vous m'aviez recommande de vous rendre aussitot reponse, et voila bientot deux mois que je ne vous ai pas ecrit ; Mais j'espere que vous aurez bien la bonte de recevoir mes excuses et de me pardonner. Je n'ai pu faire acquitter qu'hier le billet que vous m'avez envoye ; Versailles n'est pas aussi pres de Paris que vous le croyez peut etre, il en est a quatre lieues, en sorte que je n'aurais pu y aller qu'un jour de conge. Mais comme il a plut plusieurs fois, je priaï un de mes amis qui avait des parents a Versailles de vouloir bien leur envoyer ce billet pour le faire acquitter, et Soit que Mr. Larmonier ne se trouva pas chez lui, Soit pour d'autres raisons que j'ignore L'argent ne m'est parvenu qu'hier. On va se promener a Versailles pendant les vacances et visiter le palais magnifique du Roi, je pourai vous en raconter les beautes. Nous avons encore un bon mois avant d'etre aux vacances a Lyon elles commencent au milieu de ce moi ci, Mais elles ne commencent ici que le lendemain de L'assomption et finissent au commencement du mois de Septembre. il est bien probable que je n'aurai pas cette annee Le plaisir de vous voir Mr Joricot meme n'ira pas non plus en vacances, dailleurs le plus grand nombre reste et on Les passe bien agreablement a la maison de campagne on sort tous les jours Si L'on veut. il est vrai que l'on ne

retrouve pas les memes plaisirs et les memes Satisfactions qu'au sein de sa famille, Mais il faut bien faire quelques Sacrifices pour dieu. Je suis enfin Tonsure depuis La Trinite, Le Seigneur a daigné me recevoir dans Sa maison Sainte; j'étais certainement tres indigne d'un pareil honneur, Mais il n'a consulte pour ce choix que son amour et Sa bonte, qu'il en soit eternellement beni! et surtout que je Sois fidel a repondre aux graces qu'il me fait.

Vous avez pris Sans doute la nomination de Trente eveques, cette affaire a ete enfin Terminee ces jours passes a la chambre des deputes et des Pairs, il n'y a presque point eu d'opposants, ils ont bien Senti L'importance et la necessite du l'établissement de la religion pour le bonheur de L'état dans la plus part des provinces, car tous les dioceses ne sont pas cômme celui de Lyon; il en est plusieurs ou L'on ne fait que cinq ou six pretres par an Tandis qu'a Lyon on en fait plus de cent, en sorte que ces peuples abandonnes de pasteurs ne rendent aucun culte a la divinite et tombent Dans L'ignorance et L'abrutissement; a L'ordination ou j'ai recu la Tonsure il y avait 160 ordinants et seulement 5 pretres pour le diocese de Paris encore la plus part sont des etrangers qui S'y Sont agreges. on recoit assez facilement tous ceux qui se presentent, on paye leur Seminaire et leur fournit encore pour leur entretien S'ils en ont besoin; cependant il sera mieux monte dans quelques Tems car on a forme un nouveau petit Seminaire avec les clercs de la chappelle du Roi qui sont au nombre de cent et qui recoivent chacun 500 # il devient toujours plus nombreux. 12 eveques vont prendre incessamment possession de leurs Sieges, les autres dans quelques mois ou L'annee prochaine, ils viennent ordinairement se faire sacrer au Seminaire et nous donnent une petite fete. je n'ai pas oui dire que l'on songat de retablir L'Eveche de Bellay; presque tous les eveques nommes sont eleves de St Sulpice et il n'y a pas 12 ans que Mgr L'archeveque de Paris etait eleve dans ce Seminaire, il a ete nomme il y a deux ans coadjuteur de Mgr Le Cardinal de Taillerand Perigord & qui a 86 ans, il est attaque du cancer depuis quelques mois de sorte qu'il ne passera pas L'annee, ce sera une grande perte

pour le diocese ; il etait tout puissant a la cour, et rempli de piete, son Coadjuteur qui lui succedera . . . il est fils d'un Capitaine de vaisseaux, mais il toute sorte d'excellentes qualites soit exterieures soit interieures. Mgr Le Cardinal fesche a enfin donne sa demission en faveur de Mgr geofroi eveque de Metz, c'est un grand savant et un St eveque il est venu se promener L'autre jour a notre campagne ; Mais le Roi n'a pas encore approuve ce choix. Mgr Le Cardinal de la . . . est mort il y a huit jours, on a envoye quelques Seminaristes a son enterrement et j'ai eu L'honneur de faire Sousdiacre indut a La messe c'etait Mgr L'archeveque de Paris qui L'a celebrait il y avait une quizaine d'eveques et d'archeveques et Le Nonce du Pape, jamais jen avais tant vu. vous avez aussi sans doute appris la mort de Camil Jordan depute por notre departement, Le plus habile et le zele defenseur du cote gauche, cependant Lorsqu'il etudiait a Lyon il etait le plus edifiant de tous le seminaire, il etait L'emul de Mr Gordette qui en est maintenant le Superieur, la revolution lui empeche d'entrer dans L'etat Ecclesiastique, Notre directeur a ete son precepteur et il nous disait souvent qu'il ne Pouvait concevoir comment il avait pu changer ainsi. je ne sais si vous avez entendu parler de la fameuse conversion de Mr. de holer protestant aussi celebre par ses dignites que par ses excellents ouvrage. depuis long tems il etait convaincu de la verite de la religion Catholique et de la fausete de la religion protestante, Mais retenu par la crainte de faire de la paine a sa famille il resistait toujours. cependant il s'est declare et a rennonce a toutes les dignites qu'il possedait en Suisse ; j'ai lu la Longue Lettre qu'il ecrivit a sa famille pour lui declarer conversion et Les presser de rentrer dans le Sein de L'eglise ; qu'elle est tout a la fois persuasive et touchante ! quelle belle ame a cet homme ! Son exemple a fait une grande impression Sur beaucoup de protestants et paraissent disposes a le suivre car ils ne savent plus a quoi s'entenir dans leur religion ni que croire, il y a autant de croyance diferente que de familles a la vue de ce desordre et de cette confusion la plus part on resolu de ne plus rien croire, mais les bons rentrerons dans le sein de L'eglise catholique d'ou ils sont sorti, ils viendront y

gouter une paix et une joie que ne leur offrit jamais L'erreur. Si je n'étais au Terme de ma Lettre je vous entretiendrais encore long tems de Pompe et de la magnificence avec la quelle on a fait dans la paroisse de St Sulpice les processions de la fatedieu. il y avait une nombreuse musique beaucoup de troupes de la garde 24 fleuristes et 24 Turiferaires dont j'étais du nombre, de tres beaux reposoirs enfin le peuple de la Capitale si accoutume au grands spectacles s'écriait: oh! que c'est beau! Celle de St germain ou assistaient tous les princes devait etre bien plus belle, on passe on suit le long des quais de La Seine J'ai eu enfin, il y a a peu pres un mois, Le plaisir de voir mon oncle ma tante et mon petit cousin ils sont venus un soir. ils se portait assez bien excepte le petit. mon oncle m'a bien paru aimable, il raisonne tres bien, cepend il est honteux et craind qu'on s'apercoive qu'il n'est pas bien son aise et en lui demendant cela je lui ferais de la peine. je vous ai peut etre bien dit quelques termes peu exacts a son sujet dans ma deriniere lettre. je me porte toujours bien j'attends de vos nouvelles, bien des choses a Ma grand Mere a mes oncles et tantes. je n'ai besoin de rien et je vous assure que je suis pennetre de reconnaissance pour toutes vos bontes et ces sacrifices que vous faites pour moi. adieu. adieu. adieu.

J. G. CRETIN.

JOSEPH CRETIN TO HIS PARENTS.

Paris, July 6, 1821.

My dearest Parents,

I am afraid that my long silence has caused you thoughts of sadness, or rather feelings of bitter reproach towards me. I expected every day to receive a long letter reproaching me for my negligence; it is perhaps already on the way. You asked me to write to you at once; and now two months are past and I have not yet written to you. I hope, however, that you will have the kindness to accept my excuses and to pardon me. Until yesterday I was unable to cash the

money order you sent me; Versailles is much farther from Paris than you thought; it is at a distance of four leagues (ten miles) so that I could not go there except on a free day. But as it was raining very often, I requested a friend of mine, who has relatives at Versailles, to send them the money order to have it cashed, but whether Mr. Larmontier was not at home, or for some other reason unknown to me, I received the money only yesterday. During vacation students walk to Versailles and visit the magnificent Royal Palace, the beauties of which I shall some day describe to you. There is still a good month before our vacation. In Lyons, vacation begins in the middle of this month, but here it commences the day after the feast of the Assumption and closes in the beginning of the month of September. In all probability I shall be unable to be with you this year. Even Mr. Joricot is not going away for his vacation, in fact, the greater number of students remain here and spend their vacation most agreeably in our country-summer-home. We are allowed to go out every day if we so wish. Of course, we do not here enjoy the same happiness and pleasure as in the midst of our families, but we must make some sacrifice for God.

Since Trinity I am wearing the tonsure. The Saviour condescended to call me into His temple; I was most unworthy of this high honor; but in choosing me, He took council only of His love and His goodness. May He be blessed for all eternity and may I faithfully co-operate with the graces He bestowed upon me! .

You have, no doubt, heard of the nomination of thirty bishops. This affair was finally settled these last days in the chamber of deputies and peers; hardly any one opposed it; they have finally been convinced of the importance and necessity of reestablishing religious worship in the greater number of provinces for the welfare of the state; all dioceses are not like the one of Lyons; in many dioceses there are only five or six priests ordained each year, whilst in Lyons more than a hundred are ordained annually; the people without a shepherd have no religious service and thus fall into ignorance and indifference. At

the ordination in which I received tonsure there were 160 ordained, but only five priests for the diocese of Paris, and most of these are strangers who joined this diocese. Those who offer themselves are accepted readily; the expenses of their seminary training are paid, and, if need be, they are otherwise supported; things will change for the better in the near future, as a new petit seminaire was established with the clerics of the Royal chapel, about 100 in number; each one of these receives 500 francs; their number is increasing every day. Twelve bishops are about to take possession of their Sees, others will do so in a few months or during the coming year. Nearly all come to this seminary to be consecrated; they give us a small feast on these occasions. I have not yet heard the report that the See of Belley is to be reestablished. Nearly all bishops have received their education at St. Sulpice, and it is not yet twelve years since the Archbishop of Paris was a student in this seminary; two years ago he received his nomination as coadjutor to His Eminence, the Cardinal Taillierand Perigord, etc., etc., who is already 86 years old, and who for some months is suffering with cancer, so that he cannot live until the end of the year. His death will be a great loss to the diocese; he was all powerful at court, and a man of the greatest piety. His coadjutor, who will succeed him, is the son of a captain of the navy; he is a man of excellent qualities—external and internal. Cardinal Fesche has at last resigned in favor of Mgr. Geofroi—Bishop of Metz. He is a man of great learning and a saintly bishop; the other day he visited our country-house. The king, however, has not yet approved the nomination. Cardinal of ——— died a week ago; some seminarists have been sent to attend his funeral, and I had the honor of serving as sub-deacon at the Requiem Mass, the Archbishop of Paris was celebrant; about 15 bishops and archbishops with the Papal Delegate were present; I have never before seen so many of them.

You have, no doubt, heard of the death of Camil Jordan, representing our department, the ablest and the most zealous defender of

the left, but as a student in Lyons, he was the most edifying of the whole seminary. He was the rival of Mr. Gordette who is now superior; the Revolution prevented him from entering the ecclesiastical state. Our rector was his spiritual director and he often told us that he could never understand how the boy could change so much.

I am not certain that you have heard of the famous conversion of Mr. de Holer—a Protestant, as famous for the high position he occupied, as by his excellent works. For a long time he was convinced of the truth of the Catholic religion and of the falsity of Protestantism, but was kept back through fear of causing pain to his family. But finally he joined the true Church and lost the high position he occupied in Switzerland; I read the long letter he wrote to his family to make known to them his conversion and to encourage them to return to the true fold. The letter is convincing and most affectionate. What a noble soul he is! His example has made a deep impression on many Protestants who seem to be disposed to follow his example, because they do not know on what to rely in their religion and what to believe. There are as many beliefs as there are families. Owing to this difference of opinion and confusion, the majority have made up their minds not to believe anything, the well-disposed will come back to the Catholic Church which they have left; they will come to enjoy the peace and the happiness which error can never give them.

If I were not so near the end of my letter, I should describe to you at length the beauty and the grandeur with which the parish of St. Sulpice celebrated the procession on the feast of Corpus Christi. A band of many musicians and the soldiers of the guard took part in it; there were 24 flower-boys, 24 censor-bearers—of which I was one—and beautiful repositories; even the people of the Capital so well accustomed to grand celebrations, exclaimed: “O how beautiful!”

The procession of St. Germain at which all the nobility assist was, no doubt, even more grand; it passes along and follows the quay of the River Seine.

At last, about a month ago, I had the pleasure of meeting my un-

cle, my aunt, and my little cousin; they came on an evening; they are all fairly well, with the exception of the little one. My uncle seemed to be very agreeable, he is a good conversationalist, still he is reserved and afraid that one might notice that he is not at his ease; speaking about it to him, I caused him pain. I have in my last letter mentioned his affairs in rather inexact language.

I am always well; I expect to hear from you soon; remember me to my grandmother, my uncles and aunts. I am in need of nothing and I assure you that my heart is filled with gratitude for all your kindness and the sacrifices you are making for me.

Good-bye, good-bye, good-bye,

J. G. CRETIN.

VII.

JOSEPH CRETIN A SES PARENTS.

Paris ce 6 Janvier 1822.

Mes chers Parents

Quoique j'arrive un peu Tard vous ne me soupconnerez point, je pense, de negligence et de paresse a m'acquitter d'un devoir qui m'est si doux; vous n'accuserez que la distance des lieux qui nous separent; Mes sentimens et mes voeux pour vous etre manifestes les derniers, n'en seront pas moins bien recus; soyez assures qu'ils sont plus vifs et plus ardens que tous ceux que l'on a formés pour vous au renouvellement de cette annee, et ils doivent L'etre; car personne ne vous a autant d'obligation que moi. que de Sacrifices n'avez vous pas fait et ne faites vous pas encore tous les jours pour mon education! Je n'y pense jamais Sans admirer vos bontes et votre amour, Sans me Sentir tout penetrer de reconnaissance et prier le Seigneur de vous recompenser. Le premier jour de L'an je n'ai pense qu'avous toute la journee; des le matin mon coeur s'est transporte aupres de vous; il est venu avec mon frere et ma Soeur vous offrir leur voeux et vous Temoigner leur

amour, j'étais au milieu d'eux, je voyais tout, je participais a la joie commune, je recevais vos benedictions et vos souhaits avec bien plus de plaisir et d'ardeur que je recevais les douceurs quand j'étais enfant. tout le monde est content ce jour la, nous l'etions beaucoup au Seminaire on S'embrassait et L'on s'emait tous en freres, tout Paris etait en mouvement. J'ai adresse au ciel pour vous tous les voeux qu'un bon fils peut former pour de tres bons parents. Je vous ai souhaite la sante, une longue vie, une heureuse viellesse la paix, la joie, le bonheur, une soumission entiere a la providence, car, hors de la il n'est point de repos, et pardessus tout la felicite eternelle. Je Sais que Ma chere Mere eprouve de frequentes indispositions, j'ai bien demande a Dieu la grace de L'en delivrer, ou de lui accorder la force et la patience pour les supporter avec fruit j'ai souvent renouvelle tous les voeux et je les renouvellerez tous les jours. vous m'avez aussi, je pense comble de benedictions, elles ont une vertu toute particuliere dans les parents; je les embitione beaucoup, Dieu en leur legant son pouvoir, leur a aussi legue la dispensation de plusieurs graces et de plusieurs faveurs, veuillez donc nous les accorder ces faveurs, Mes tres chers parents, elles retomberont sur vous par la joie que vous aurez de nous voir toujours parfaitement unis, vertueux et heureux deja vous L'eprouve par Mon frere et ma soeur qui font votre consolation qui sont si vertueux et d'un si bon carractere; A la vue de tant de familles divisees vous devez bien vous feliciter de la paix et de L'union qui, je Vous l'assure, reignera a jamais parmi nous; oui, nous vous aimerons et nous nous entraimerons Les un et Les autres toute notre vie, adieu Mes Tres chers parents, daignez je vous en prie agreer ces voeux et me croire pour la vie votre tres respectueux et tres reconnaissant fils

J. G. CRETIN.

Je souhaite aussi a tous mes autres parents en particulier a Ma grand Mere tout ce qu'ils peuvent desirer . . . j'ai reçu les ordres mineurs a Noel.

il parait que Mr Le comte Du Poi n'est pas encore arrive, je n'ai rien reçu ce n'est pas que j'aie besoin de rien. Je Suis tres fache d'avoir

oublie dans ma dernière Lettre de répondre à votre question par la quelle vous me demandiez Si j'aurais assez de L'argent que vous aviez résolu de m'envoyer; il me sera bien Suffisant, et je vous remercie infiniment de ce nouveau sacrifice. . . . vous avez appris sans doute que l'on a changé tout le ministère et un très grand nombre d'employés. les nouveaux ministres montrent de la fermeté et une grande capacité; il paraît que tout ira bien. on est ici dans la plus grande Tranquillité. Si j'avais le Temps je vous décrirai une fort belle Cérémonie qui a eut Lieu au Pantheon le 3 de ce mois jour de Ste Jenevieve on a enfin rendu au culte ce celebre monument fonde par un vœu de la ville en L'honneur de Ste Jenevieve patronne de Paris; cette eglise Si magnifique avant d'être achevée fut réservée pendant la révolution à la sépulture des grands hommes, on y voit encore plusieurs figures révolutionnaire que l'on a pas encore eu le temps d'effacer depuis que le roi l'a cédé à Monseigneur L'archevêque, il y trois semaines. on en a fait la benediction pour la première fois jeudi dernier, Les princes et les princesses tout L'état major de la garde, une députation de tous les corps municipaux y assistait, il y avait une fort belle musique on a célébré la Messe avec beaucoup de pompe, il m'a été bien facile de tout voir car j'étais employé dans Les cérémonies j'étais presque tout le temps à côté des princes. tout Paris était dans la jubilation, cette eglise paraissait plus belle que jamais car, auparavant elle était encore environnée de charpente et de cloisons qui annonçaient un édifice imparfait. La vaste place dégagée lui donnait un nouveau prix à son frontispice majestueux; pendant neuf jours toutes les paroisses de Paris doivent y aller successivement; on y célèbre tous les jours une messe pontificale j'y Suis allé encore aujourd'hui parceque j'étais désigné pour faire les cérémonies, c'est Mon Sgne D'Amiens qui a célébré la Ste Messe. La Mission que l'on a entreprise dans Paris fait beaucoup de bien. tous les grands donnent de beaux exemples de religion et de Piété. on rétablit La Sorbonne.

jusqu'ici nous avons eu le plus beau temps possible nous n'avons encore vu ni neige ni glace ceux qui sont de marseille ne s'aperçoivent point

de la difference de climat; Les anglais qui sont ici sont charmes d'un si beau pays Mais je crois que ce tems la ne durera pas. adieu mes chers parents. j'attends de vos nouvelles avec impatience, dites bien des choses a Mes cousins de ma part a Mr Le cure et MM Les vicontes si L'occasion s'enpresente—

JOSEPH CRETIN TO HIS PARENTS.

Paris, Jan. 6, 1822.

My dear Parents,

Even if I do come rather late, I am sure you will not suspect me of being negligent and slow in doing a duty which is so agreeable to me. You will blame only the long distance which separates us. Even though my well-wishes and my prayers are the last to arrive, they will not, on this account be less kindly received; believe me that they are the most heartfelt and most sincere of all that have been extended to you on New Year's day; and such they should be; no one is under as many obligations to you as I am. What sacrifices have you not made already in my behalf—and how much are you not doing for my education every day! I never think of these things without admiring your kindness and your love for me, without being filled with gratitude and without praying to our Saviour that He might reward you for the same. On New Year's day I have thought of nothing but you the whole day; early in the morning my heart dwelt near you and in spirit I went with my brother and my sister to offer you my good wishes and to express my love towards you. I was in their midst, saw everything, I took part in the general happiness, I received your blessing and your good wishes with more pleasure and zeal than the sweets given to me when I was still a child. The whole world is happy on this day; we were very happy at the seminary; we embraced each other, and enjoyed ourselves as brothers; all Paris was full of life.

I have sent on high all those prayers which a dutiful son ought to offer up for the best of parents; I prayed for your health, a long life, a

happy old age; for peace, joy, happiness, the complete resignation to divine Providence; because without this there is no true peace, and over and above this, eternal felicity. I know that my dear mother is subject to frequent attacks of illness; I prayed to God for grace to deliver her of the malady or to accord her the power and the patience to suffer all for her own benefit. I have repeatedly prayed for you and shall continue to do so every day. I am convinced that you have wished me all blessings; parental blessings possess a virtue of their own; I have the greatest desire for them. God delegated to them His own power, and He also left at their disposal many graces and many special gifts. Kindly shower upon us these blessings, my dearly beloved parents, they shall come back to you in the happiness of seeing us always of one heart, virtuous and contented. You already experience this joy in my brother and in my sister who are your consolation, as they are so virtuous and so well-disposed. When you consider the numerous families, severed by discord, you should, indeed, congratulate yourself on the harmony and friendship, which, I assure you, will always dwell among us. We shall most assuredly always love you, and we all shall love one another unto the end of our lives. Good-bye, dearest parents, accept, I pray, these good wishes and believe me, always your grateful and most dutiful son,

J. G. CRETIN.

I also wish to all my other relatives—especially to my grandmother—all that they themselves desire. I have received minor orders at Christmas. It seems that Count Du Poi has not yet arrived. I have received nothing up to the present; it is not that I am in need of anything. I am very much displeased with myself that in my last letter I forgot to answer your question, in which you asked me if I had enough of the money, that you had resolved to send me. This will be sufficient for the present, and I thank you very much for this new sacrifice you have made for me. You have, undoubtedly, heard that the whole ministry, with many employees was changed. The new ministers show signs of firmness and ability; apparently

everything will go well. The greatest tranquillity reigns here.

If I had time, I would describe to you a most beautiful ceremony which took place in the Pantheon the 3rd. of this month, on the feast of St. Genevieve; at last this celebrated monument, erected by a vow of the city in honor of St. Genevieve, the patron saint of Paris, was restored to religious worship.

This magnificent church, before completion, was intended to be the burial place of great men during the Revolution; one can still see some paintings of the revolutionary period, which they have not had as yet time to remove, since the king gave it over to the archbishop about three weeks ago. The church was blessed on last Thursday; the princes and the princesses, the whole staff of the guard, a representation of the municipality attended the ceremony; the music was beautiful. The Mass was celebrated with the greatest solemnity; it was easy for me to see everything, as I took part in the ceremonies; I was nearly all the time in the neighborhood of the princes. All Paris rejoiced over the event. The church looked more beautiful on this occasion than ever before; formerly it was surrounded by scaffoldings and frameworks—signs of an unfinished structure. When the large square was cleared off, it gave an altogether different appearance to its magnificent facade. During nine days all the parishes of Paris will successively visit the church. A Pontifical Mass is celebrated there every day; I was there today again, as I was appointed to serve as master of ceremonies. The bishop of Amiens celebrated the Mass.

The mission given in the city of Paris has done a great deal of good. All the nobility are giving beautiful examples of faith and piety; the Sorbonne is being reestablished.

Up to the present we have had the most beautiful weather; we have so far neither snow nor ice. Those that come from Marseilles do not see any difference in the climate at all. The English, living here, are delighted with the beautiful country. But I am convinced that this fine weather will not last. Good-bye, dear parents. I am

anxiously waiting to hear from you. Remember me to my cousins, to the Pastor, and to the Viscounts, if a suitable occasion presents itself.

VIII.

JOSEPH CRETIN A SON FRERE ET SA SOEUR.

Paris ce 3 Juin 1822

L. J. C.

Mon Tres cher frere

Et

Ma Tres cher Soeur.

J'ai consommé mon sacrifice, j'ai fait le pas sans retour, je ne suis plus à moi, j'ai tout donné à Jésus et me voilà pour toujours dans ses chaînes; oh qu'il y fait bon! et que ne puis-je vous exprimer mon bonheur! le Seigneur a daigné me faire sentir qu'il agréait mon offrande, par les consolations et la joie dont il a inondé mon âme. oh, qu'il est bon! et que son joug est aimable! aidez-moi donc à le bénir de ses miséricordes, que n'a-t-il pas fait pour moi? Vous, vous le savez. que pourrai-je lui rendre pour tant et de si grands bienfaits? J'invoquerai son saint nom et je renouvellerai chaque jour l'offrande que je lui ai faite avant hier. Je me donnerai tous les jours tout entier à lui. Je suis prêt à tout pour son amour, et rien ne pourra me séparer de la charité de mon dieu. J'ai longtemps hésité et tremblé avant de contracter ces sacrés engagements, mais à présent je n'échangerai pas mon sort contre tous les biens et les Trésors du monde. on éprouve une joie et un plaisir indicible dans la recitation du bréviaire, et qu'il est consolant de pouvoir se dire à la fin de chaque jour, comme le roi Prophète, j'ai chanté sept fois en ce jour les Louanges du seigneur. Ce n'est plus en mon nom que je prie, mais au nom de toute l'Eglise qui m'impose cette obligation. si jusqu'ici mes prières ont été impuissantes, celles de l'Eglise seront sans doute plus efficaces en ma bouche, oh je les ferai souvent monter vers le ciel pour appeler sur vous et sur nos chers par-

ents toutes les misericordes du seigneur ; Temoignez leur bien je vous en prie toute la reconnaissance dont je suis pennetre pour eux, apres dieu ils sont Les auteurs de mon Bonheur. Oh, je serai heureux dans la la misere, dans les douleurs et L'indigence tant que je serai unis a Jesus par ces doux liens. puissent mes chers parents etre reccompense au centuple de tous leurs sacrifice, je ne suis plus a eux, mais a Jesus, Soyons tous a lui pour le tems et pour L'Eternite L'ordination a ete tres sainte et tres nombreuse, nous etions 180, que de saints pretres surtout ont ete ordonnes ; Mr Le duc de Rohan et prince de Leon et plusieurs autres ont singuilement edifie Les assistants Je suis etonne qu'il n'ai pas succombe sous le pois des graces et de sa ferveur, il a dit sa premiere messe hier a St Sulpice. toute L'Eglise etait plaine c'est bien un saint, il y a eu encore ici deux autres remplis de toute sorte d'excellentes qualites qui ont ete aussi ordonne hier ont Les venere a cause de leur saintete ; ne cessez pas de continuer vos bonnes prieres pour moi affin que le seigneur me fasse conserver Les graces de L'ordination et que je puisse toujours rempli dignement mes engagements. je ne puis vous entretenir plus Long temps. Dites bien des choses a Ma grand Mere Ma tante Rouet et tous mes oncles, je vous ecrit par un de mes condisciple de Roanne qui se rend chez lui pour cause de sante . . . adieu, adieu Mon frere et Ma soeur, soyons unis donc pour la vie et a la mort dans Les sacres Coeurs de Jesus et de marie.

J. G. CRETIN.

J'ai vu avec Bien de Plaisir madame Baudin, Madame Charvoit et Mr fargosse, elle m'a remis ce dont vous L'aviez charge.

JOSEPH CRETIN TO HIS BROTHER AND HIS SISTER.

Paris, June 3, 1822.

L. J. C.

My dearest Brother, my beloved Sister,

At last the complete oblation of myself to God is accomplished. I have finally taken the irrevocable step. I no longer belong to

myself; I have given my entire self to Jesus, behold I am for ever His slave; Oh, how delightful is His slavery! I am unable to give expression to my happiness! The Lord has deigned to make me feel that He has accepted my oblation, in the peace and joy with which He overwhelmed my soul. How good is the Lord, and how delightful is His yoke. Help me to bless Him for His mercies, what great things has He not done for me? You understand me: what shall I give in return for so many and so great benefits? I shall call upon His name and I shall renew each day the offering that I have made to Him the day before yesterday. Every day I shall offer myself entirely to Him; I am ready to do everything for love of Him; nothing will separate me from the love of my God. A long time I have hesitated and trembled before taking upon myself this obligation; but at present I would not exchange my lot for all the possessions and riches of the world. I experience a joy, an unutterable happiness in the recitation of my breviary; how consoling it is to be able to say at the close of each day with the Royal Prophet: Seven times have I today sung the praises of the Lord. I pray no longer in my own name only, but in the name of the whole Church which imposes this obligation on me. If up to the present my own prayers were of little avail, those of the Church shall in my mouth become more efficacious. I shall often offer them on high to call down blessings upon you and our dear Parents: convey to them my sentiments of gratitude which fill my soul—after God they are the authors of my happiness. Oh, how happy I shall be in all misery, in suffering and poverty as long as I shall be united to Jesus by these sweet bonds. May my beloved parents be repaid a hundredfold for all the sacrifice they are making for me. I no longer belong to them—I belong to Jesus. Let us all be entirely His own for time and eternity. A large number of saintly candidates were ordained—there were 180 of us. What a number of saintly priests were ordained on this occasion. The Duke of Rohan and Prince de Leon and many others have given special edification to those present at the

ceremony. I am astonished that he was not overcome by the power of numerous graces and by the fervor of his piety. Yesterday he celebrated his first holy Mass in the church of St. Sulpice. The whole church was filled; he is truly a saint. There are two other students here, possessing most excellent qualities and the greatest ability—these were ordained yesterday; they are much esteemed for their holy life. Do not cease to offer up your prayers on my behalf, that the Savior grant me to persevere in the grace of my ordination and that I may always worthily fulfill my obligations. Time does not permit me to write to you more at length. Remember me to my grandmother, my aunt Rouet, and all my uncles. I am sending this letter with one of my fellow-students of Roanne, who is going home on account of his health. Good-bye, good-bye, brother and sister! Let us be united to the Sacred Hearts of Jesus and Mary in life and in death.

J. G. CRETIN.

It gave me great pleasure to meet Madame Baudin, Madame Charvoit and Mr. Fargosse. They brought me the articles you gave them.

IX.

JOSEPH CRETIN A SA SOEUR.

Paris ce 26 9bre 1829

L. S. J. C.

Ma chere et bien aime Soeur,

Que de reproches ne m'as tu pas fait sur ma negligence? j'ai vu ton inquietude, ces soupçons embarras, cette agitation cette sollicitude sombre, Les mouvements secrets de ce coeur defient et trouble mais toujours bon, qui tantot m'accusait tant tot se prochai ses jugements Temeraires: il jouit Labas d'un repos tranquile, il ne songe plus a nous a sa soeur qui L'aime tant et qu'il a Laisse exposee au milieu des dan-

gers du monde, des soins et des embarras du siècle oh Mon frere aurais tu . . . ! mais non ! . . . il m'a semble souvent entendre ces monologues touchants j'en etais emu, mais il me semblait aussi que nous retrouvions au moins une fois le jour dans Le divin coeur de Jesus et la je te promettais, de t'ecrire au plus tot . . . mon imagination s'egare ! . . . pardonne moi ces ecarts. Je consens bien volontier que tu me deteste pourvu que tu aimes Jesus. O Ma soeur aimons le de tout notre coeur, il est notre vie, notre bonheur, notre tout. Soyons toujours etroitement unis a lui et dans quelque etat que nous soyons nous ne craindrons rien. Supporte avec paix et courage toutes les petites contradictions qui te surviennent, je sens assez combien ta situation est difficile et peinible, mais je tensais dans la voie ou te veut La providence elle ne t'abandonnera pas sois en surtache pendant Les sorees d'hiver de faire quelques bonnes Lectures en presence de nos parents, comme par Ex. sur le Guide Des Pecheurs. (Le Cathechisme de Montpelier ou tu ferais peutetre bien d'en parler seulement toi meme apres L'avoir Lu et prepare le jour, sans avoir L'air en rien de vouloir faire la Lecon Mais avec La plus grande bonte et douceur ne Temoignant qu'amour et charite. ne veilles jamais apres dix heures pour que tu puisses te Lever a 5h et $\frac{1}{2}$ et faire L'oraison . . . Tu remettras s'il te plait ce paquet de Lettre a son adresse tu verra la soeur a la quelle il s'adresse tu m'en donnera des nouvelles dans ta prochaine Lettre affin que j en parle a son frere qui vient me voire quelque fois . . . je suis employe cett annee au cathechisme des filles pour la premiere Communion il y en a plus de 600 et une douzaine de pension. je t'assure qu'on est tres edifie de voir Le soin et L'attention quelles apportent a s'instruire ces cathechismes se font avec le plus grand soin ils durent trois heures. La plus part prennent des notes avec un crayon sur Les instructions que Lon fait et Le dimanche suivant apportent sept ou huit grande pages parfaitement redigees. Sur les mieux faites on imprime de tres beaux cachets qui varient de diferente grandeur et couleur selon La Perfection des diligences. il y en a qui sont d'une tres grande piete. on y chante admir-

ablement bien. Je suis charge de faire une instruction pour dimanche c'est pour quoi j'en'ai pas le tems de vous ecrire mieux et plus Longuement. je te parlerai de ces cathechismes d'autres fois. prie bien pour ces peauvres enfants et pour moi surtout affin que je puisse leur inspirer Lamour de La vertu et qu'ils puissent perseverer dans Leurs bons sentimens. adieu Ma soeur. je te salue et t'embrasse dans les SS Coeurs de Jesus et de Marie. dis a Mr Depeigne que je n'ai pas encore trouve Le Livre qu'il m a demande quoique je L'ai fait cherche chez plusieurs Libraires. j'attends de jour en jour une Lettre de reproches

J. G. CRETIN.

JOSEPH CRETIN TO HIS SISTER.

Paris, Nov. 26, 1829.

L. S. J. C.

My dearly beloved Sister,

How you do upbraid me for my negligence! I imagine how restless you are: these half-hearted suspicions, this anxiety, this gloomy care, the secret agitation of a heart, distrustful and troubled, but always well-disposed—at one moment full of accusations against me, at the next instant repentant of the rash judgments. He is enjoying perfect peace there—he no longer thinks of us, of his sister who loves him so dearly and whom he left in the midst of all the dangers of this world, in all the cares and confusions of the times! O my dear brother, had you—but, no! It seems to me that I frequently hear this loving soliloquy, I am deeply touched by it; but I imagine also that we were united at least once a day in the divine Heart of Jesus, and then I promised to write to you as soon as possible—my thoughts are beginning to wander—pardon me this digression. I shall be perfectly satisfied that you should hate me, provided that you love Jesus. My dearest sister, let us love Him from all our hearts; He is our life, our happiness, our all. Let us al-

ways be most closely united to Him, and whatever might befall us, we shall have nothing to fear. Bear with patience and joy all adversity that may come upon you. I understand well that your position is difficult and painful, but I know also that divine Providence has placed you there; you may rest assured that God's loving care will never forsake you. On winter-evenings try to read something useful in the presence of our parents, as for instance: the Guide of Sinners, the Catechism of Montpelier, and then it would perhaps be well if you would, after reading and thinking over it during the day, explain it in your own words: you can do this without assuming the role of teacher, in a most kindly and simple manner; let only love and affection be your guide in this work. Never stay up after ten o'clock, so that you can rise at half past five in the morning and perform your meditation. You will kindly forward this package of letters to their addresses. You will meet the sister to whom the letters are addressed; write to me in your next letter how she is, so that I can tell her brother who comes to see me from time to time. This year I am engaged in teaching catechism to girls preparing for the First Holy Communion. There are about 600 of them and about a dozen boarders. I can assure you that we are greatly edified to see the care and attention that they display in acquiring knowledge. These instructions in catechism are made with the greatest care and last three hours. The majority take notes with a lead pencil on the subject of the instruction; the following Sunday they bring with them seven or eight pages of very carefully written matter. On those that are especially well done we affix a seal—varying in size and color according to the quality of the work. Some of them are very pious. Their singing is admirable. I give them one instruction every Sunday; this is the reason that I cannot write you with greater care and more at length. I shall tell you more of this catechism class on some other occasion. Pray often for these poor children, and above all, for me that I may be able to instil into them the love of virtue and that they may persevere in their good resolutions. Good-bye, my

dear sister; I send you cordial greetings in the Sacred Hearts of Jesus and Mary. Tell Mr. Depeigne that I was unable to find the book he asked me for, although I had looked for it in several book-stores. Every day I am expecting from you a letter full of accusations and reproaches.

J. G. CRETIN.

X.

JOSEPH CRETIN A SON FRERE.

Ferney ce 12 8bre 1836.

Mon cher Frere,

Je pensais bien que L'on serait un peu inquiet de mon Long silence; surtout, sur La derniere Lettre de ma soeur. il n'a fallu rien moins que les nombreuses occupations que j'ai eu ces jours passes pour m'empecher d'y repondre aussitot.

Je suis bien aise de La nouvelle acquisition que tu as faite pour ma soeur, parcequ'il m'a semble que cela lui avait fait plaisir. elle ne m'a pas dit Laquelle des quatre maisons, (car je crois qu'il y en a quatre) tu as achete. est-ce une de celles du milieu? ces maisons me semblent bien etroites. j'en ignore La profondeur je n'y suis jamais entre; y at il une piece sur Le devant et une sur Le derriere, ce qui serait bien a desirer? toutes ces maisons je crois sont enpise. crois tu celle que tu as achete, assez sollide pour supporter L'elevation que tu veux faire. tu as je pense, consulte un ouvrier habile et consciencieux. ne trouve-t-il pas la saison trop avancee pour commencer un tel ouvrage? Je ne conçois guere qu'on puisse elever a une certaine hauteur a L'epoque ou nous sommes, precipitamment un gros de mur surtout en terre, et meme en maconerie. Rien ne seche plus a present. est-ce ma soeur qui te presse? veut elle habiter sa maison cet hiver? mais, sa sante n'en souffrira t elle pas? Le seul crepissage interieur peut lui etre tres funeste s'il se fait dans cette saison. En fin, qu elle s'en

rapporte au personnes qui ont plus d'experience que moi ; et arrangez le tout pour le mieux ; dans toutes ces constructions et reparations visez a La solidite et La Commodite. que Les appartemens soient bien eclaires et aeres, ce la influe singulierement sur la sante. que les escaliers ne soient pas des casseous. je pense que le plein pied ne pourra guere servir que de cave. si je puis trouver une petite chambre dans cette maison je la ferai ranger, plus tard, a ma fantaisie. mais, je pense bien que ma soeur n'ayant qu'une piece par etage remplira tout facilement surtout si elle a quelqu'un avec elle.

Ma soeur me dit que tu veux que La maison se termine en terrasse, c'est une bonne ide sur tout si dela on peut avoir La vue de Campagne, mais, si comme je Le presume La vue est masquee par Les maisons, ce serait faire une depense inutile, pense tu border cette terrasse par un parapet, ou par un garde fous en bois, ou en fer ? je serai bien aise d'avoir le plan parterre ou Les dimensions de cette maison, tu peux recouvrir cette terrasse en zinc ou en asphalte de Ceyssel, ce qui ne te doit couter que 7 ou 8b Le metre tout place. Les deux objets sont du meme prix. je te conseillerai cependant de preferer L'asphalte au zinc parceque ce dernier metal se soude difficilement et qu'il se ramollit singulierement a une ardente chaleur du soleil, se crevasse aisement surtout si L'on marche dessus. on couvre bien des toits en zinc, mais non des terrasses. Le plomb d'une Ligne serait Le double plus cher, ce serait une depense folle. Couvre bien ton planche de deux pouces de betons, quand il est un peu sec passe avec une Brosse, ou Gros pinceau une couche ou deux, de Gouderon et poix pour bien boucher Les petites fentes qui se seraient formees et puis etend ton ciment de ceyssel de trois ou quatre Lignes d'epaisseur comme tu dois savoir et pendant qu'il est bien chaud saupoudre le de gravier fin tamise que tu enfonces avec une petite planche d'une maniere uniforme, cela forme une espee de petit pave tout a fait impenetrable a La pluie, tres Durable et sur lequel on peut marcher tant que L'on veut. on n'a pas suivi ce procede ici, et Le ciment etait tres mauvais. on L'a perfectionne depuis Dis a ma soeur de ne pas se presser de faire prendre encore ces quel-

ques objets de tapis. je ne sais quand elle pourrait etre payee. Le vin sera t il au moins aussi bon que L'annee passee? as tu recu Les planches? faites remettre a Bartelemi Morel Le montant de sa facture; j'ai ete bien content de La qualite et du prix des articles. je ne ferai pas La commission relative a Josephine et cela pour de bonnes raisons qu'il serait trop long de dire vu Le peu d'espace qui me reste. Bonjour a tous ton affectionne frere

J. G. CRETIN.

je ne te dis rien des affaires politiques de notre voisinage. ton journal t'en apprend autant et plus que moi. il est certain qu'aucun Genevois ne peut venir a Ferney, mais d'ici on va a Geneve tant qu'on veut. Les Genevois qui n'ont pas L'humeur Belliqueuse sont consternes. cela finira bientot. faites remettre cette Lettre a Mlle Andre. adieu, aimons toujours bien Le bon dieu. pensons a la grande affaire—

JOSEPH CRETIN TO HIS BROTHER.

Ferney, Oct. 12, 1836.

My dear Brother,

I am sure that you are all uneasy on account of my long silence; I see this especially from the last letter I received from my sister. Nothing less than my numerous occupations prevented me from answering her at once.

I am very well satisfied with the purchase you have made for my sister; it will surely please her very much. She did not tell me which one of the four houses you have bought (I know that there are four of them); is it the one in the centre? Those houses appeared to me somewhat narrow—I do not know how long they are—I have never been in one of them. Is there an apartment in front and one in the rear of the house? This would come very handy. I believe that all these houses are built of concrete; do you think that the one you bought will be solid enough for the addition you intend to make? I hope that you have consulted a skilled and conscientious mechanic.

Does he not think that it is already too late in the season to begin a work of this kind? I hardly believe that it is possible to continue building such a high wall at this season of the year, whether the wall be of concrete or of stone. At this time of the year nothing will dry. Is my sister in such a hurry? Does she intend to live in the house already this winter? Will it not be dangerous for her health? The cement plastering is liable to be very detrimental to her, if it is made at this time of the year. Let her consult some one who has more experience in such matters than I, and arrange everything as well as you can. Do all building and repairing with a view of making the house solid and comfortable; let the rooms have enough light and fresh air; this has a great influence on health. The stairway should not be a neck-breaker. I am of the opinion that the lower floor cannot be used for anything else than a cellar. In case that I can have a small room in this house, I shall furnish it later on, according to my own ideas; but as my sister has only one apartment on each floor, she will likely need them all—especially if some one will live with her.

My sister tells me that you intend to build a balcony on the house—this is a very good idea—particularly so, if it is so constructed that it will give a view of the country—but if the view is cut off by the neighboring houses, it would be a useless expense. Do you intend to build a wall around the balcony, or only a wooden or iron railing? I should be pleased to see the plans, or to know the dimensions of the house. You can cover the floor of the balcony with zinc or asphalt of Ceyssel. All put down, this ought not cost you more than 7 or 8 francs a meter; both articles cost about the same. I would advise you, however, to take asphalt instead of zinc—because this metal is soldered with difficulty, and it grows soft under the extreme heat of the sun; it cracks if you walk on it; roofs are often covered with zinc but not balconies; a coat of lead would cost twice as much, this would be a useless expense.

Cover the wooden floor with about two inches of mortar, when



it is nearly dry—put on with a brush, or a coarse pencil, one or two coats of tar and pitch to even out the small crevices that have been formed, and cover the whole surface with three or four coats of cement—you know this yourself; while it is yet warm, throw fine sifted gravel over it—pound it with a small board uniformly over the whole surface. This will make a sort of a thin pavement—which will be entirely water-proof, will be very durable and you can walk on it as much as you please. Here they did not make the asphalt in this fashion—and the cement was of very inferior quality; but they have improved on it since. Tell my sister not to be in a hurry to procure the carpets. I do not know when she will receive her pay. Will the wine be at least as good this year as it was last year? Did you receive the plans? Pay Mr. Bartholeme Morel the bill; I was well pleased with the quality and the price of the articles purchased. I shall not do the errand for Josephine, and this for very good reasons; but it would take too long to explain them for want of space. Good-bye to all.

Your loving brother,

J. G. CRETIN.

I shall not speak of the political situation of our neighborhood; newspapers will tell you all, and a great deal more than I. One thing is certain: no person from Geneva can come to Ferney; but from here people go to Geneva as much as they please. The inhabitants of Geneva who have not the fighting spirit are very much alarmed. This state of things will soon come to an end. Please, forward this letter to Miss Andre. Good-bye, let us always love God above all; and let us think of the one thing necessary.

HISTORICAL PAPERS.

The Catholic Total Abstinence Movement in Minnesota.

Period of Growth: 1869-1876.

References: The Northwestern Chronicle, Vols. IV-X; Minutes and Proceedings of Meetings of the Father Mathew Temperance Society of St. Paul, Minn., an unpublished manuscript in possession of the St. Paul Catholic Historical Society; The Catholic Directory, 1869-1876; Minutes of the Meetings of the Board of Government of the C. T. A. U. of St. Paul, an unpublished manuscript in the archives of the St. Paul Catholic Historical Society; Proceedings of the Annual Conventions of the C. T. A. U. of the Diocese of St. Paul, 1872-1876; Reports of the National Conventions of the C. T. A. U. of America, 1872-1876.

THE first epoch in the history of Catholic Total Abstinence in Minnesota came to a close with the death of the Right Reverend Joseph Cretin, first Bishop of St. Paul. The "Catholic Temperance Society of St. Paul" which he organized and fostered during his episcopate ceased to exist as a corporate body before he passed away. For some years prior to his death there were not wanting signs of disintegration; and when the inspiration of its founder's presence and example was no longer felt, the enthusiasm of its members waned and apathy and neglect paved the way for final dissolution. The last recorded reference to it is found in the Metropolitan Catholic Almanac and Laity's Directory for the year 1856. Hence this first Catholic Total Abstinence Society was contemporaneous with the episcopate of Minnesota's pioneer Bishop. His successor, the Right Reverend Thomas L. Grace, although not unmindful of the benefits to be derived from total abstinence, did not make any special effort to propagate its principles during his episcopal career.

It is very doubtful, indeed, if organized total abstinence work

could have been carried on successfully during the decade of years subsequent to the death of Bishop Cretin, owing to the unsettled social conditions incident to the Civil War. Weightier questions engrossed men's minds: the preparation for war and the hardship of the conflict consumed their energy and challenged their attention to the exclusion of every other consideration. The worry and strife of this trying period rendered recourse to the bottle inevitable for all who were in the least addicted to intemperance, especially if they were actually engaged in the arduous duties of the campaign; and many who, under ordinary circumstances, would not have indulged in intoxicants deemed it necessary or, at least, advisable to use them in order to withstand the rigors of military life. It was only when the clouds of civil strife had disappeared from the horizon and the country had emerged from its night of horror and resumed its normal condition that the people began to realize the disastrous consequences of the intemperate habits engendered or accentuated by the crisis through which they had passed, and to look about them for a remedy.

The revival of the Catholic total abstinence movement inaugurated by Father Mathew during his American tour in 1849-51 must be credited to the Second Plenary Council of Baltimore held in October, 1866. The prelates who took part in its deliberations knew the character of the people among whom they labored, their weakness and their needs. They were aware of the havoc wrought by intemperance in the homes of their flocks: they knew the deplorable consequences which followed in the wake of even moderate indulgence in intoxicants; and they legislated for the salvation of their people and the reform of the liquor traffic. "Let pastors frequently warn their flocks to shun drink houses, and let them repel from the Sacraments liquor dealers who encourage the abuse of drink, especially on Sunday. Since the worst evils owe their origin to excess in drink, we exhort pastors and we implore them for the love of Jesus Christ, to devote all their energies to the extirpation of the vice of intemperance.

To that end we deem worthy of praise the zeal of those who, the better to guard against excess, pledge themselves to total abstinence."

These are the words not of enthusiasts carried away for the moment by unreasoning zeal, but of men of mature judgment and keen foresight who spoke with full knowledge of the question under discussion and actuated by no other motive than the regeneration of those entrusted to their spiritual care.

In response to this appeal of the Hierarchy, the priests of America began to preach and practice total abstinence; and thus was laid the foundation of the present movement. As a result of the new impetus given to temperance work, societies were organized in different parts of the country; and in 1872 a National Union was formed in Baltimore. Prior to that, however, as early as 1868, the work of establishing similar societies was inaugurated in the Diocese of St. Paul.

The banner of total abstinence was unfurled for the first time in Minnesota after the Civil War in the parish of Belle Plaine, Scott County, in November, 1868, under the leadership of the Reverend D. McGinnity, a priest of the Diocese of Milwaukee, who had temporary charge of this congregation. The society which he organized has the honor of being the parent society of the Catholic Total Abstinence Union of Minnesota and was named the Father Mathew Temperance Society of Belle Plaine. Its officers were: President, Rev. D. McGinnity; Vice-President, James Kilduff; Secretary, John Henry; Treasurer, Philip Wagner. In less than a month after its organization it had an enrollment of one hundred and seventy.

A correspondent of the Northwestern Chronicle writing from Belle Plaine, December 19, 1870, says: "The Father Mathew Temperance Society was founded here on the 8th. of November, 1868, by the late Father McGinty, whose dear recollection shall never fade from the minds of all who knew him. I cannot help speaking of him in connection with temperance for you see that to him belongs the exclusive honor of being the first to introduce this beautiful virtue

amongst the Catholic people of Minnesota.* The first temperance society was founded by him here, as I have just mentioned, on the 8th. of November; and this has the honor of being the parent society of Minnesota. It would appear as if its truth were contagious, for we soon saw springing up on all sides kindred societies . . . and now there is scarcely a city or town in the State laying claim to any respectability that cannot proudly boast of its temperance society."

Archbishop, then Father, Ireland addressing the delegates to the first State Convention of the Father Mathew Societies of Minnesota assembled in St. Paul, January 10, 1872, "complimented Belle Plaine upon being the first parish in Minnesota where a temperance society was formed, and he was glad to know that there was not in Belle Plaine a single Irish whiskey seller." Thus publicly did the present Archbishop of St. Paul acknowledge that he was not the founder of the total abstinence movement in Minnesota of which he has been the inspiration and leader for two score years. But this does not minimize the fact that he is in reality the father of the movement in Minnesota and its most ardent advocate throughout America. It was owing to his earnestness, zeal and enthusiasm for the cause that total abstinence spread so rapidly in this State and gained so many devoted adherents. 'Twas his voice and pen that made it known and loved by tens of thousands: 'twas his example and consistent advocacy of it which swelled its ranks with new recruits and gained for him, even in the early days of the movement, the name of "the Father Mathew of the Northwest."

He was a "tower of strength" to the cause in its infancy; and he has stood by it loyally through all the vicissitudes of the forty years of its existence. His connection with it began on the eighth of January, 1869. Let him tell the story in his own words.

In an address delivered on the twenty-sixth anniversary of the establishment of the Father Mathew society of the Cathedral Parish,

*Bishop Cretin, not Father McGinnity, was the first to introduce total abstinence into Minnesota. See *Acta et Dicta*, vol. I, No. 2, p. 199.

he thus describes the inception of the work of organization. "Twenty-six years ago we gathered together in the old brick chapel then standing on the corner of Sixth and Wabasha Streets, and organized a Father Mathew Society . . . I am said to be the founder of that society and that is true in the sense that I published the call for the organization, and that I had the great honor to be the first member—the first one who took the pledge, yet the inspiration to form the society really did not come from myself. Seven good, generous—too generous—men were assembled together on the previous Friday evening in a very popular saloon on Minnesota Street. They drank and treated one another; but a gleam of good christian sense dawned upon their minds and one said: "We ought to stop lest we be ruined." Another said: "Let us go and see Father Ireland, and organize a temperance society"; and a petition with seven names upon it was actually gotten up in that saloon, and candidly the keeper of the saloon was one of the signers. The writing was a little tremulous. One was commissioned to bring me the petition, and as he opened the door of my room he was not very steady on his limbs, and he nearly fell, but he soon recovered himself and said: "I have a petition for you." I read the petition and without a moment's hesitation said: "Yes, a society will be organized." So at the High Mass on the following Sunday I said: "I have been asked to form a temperance society. I cannot refuse to listen to a request of this kind, so with God's help a society will be organized." And at four o'clock that afternoon fifty men signed the pledge, and the Father Mathew society was born."

"In response to a call from a number of Irish citizens, and addressed to the Rev. John Ireland, a most influential and numerously attended meeting was held at the Cathedral school house, for the object of organizing a temperance society." Such was the first public announcement of the fact that on January 10, 1869, a Father Mathew total abstinence society was formed in the city of St. Paul. Under the guidance and inspiration of its founder, the Reverend John Ireland, the good work thus inaugurated was carried on with

such vigor and success that in a few years this heroic form of temperance had its advocates in every parish of the Diocese. The good seed sown in the fertile soil of Catholic self-denial flourished like the mustard seed and yielded an abundant harvest. Since that day the total abstinence movement has passed through many changes. It has experienced the cyclical ebb and flow characteristic of waves of reform; but notwithstanding these vicissitudes its light has never been extinguished, its efficacy as a means of promoting sobriety and right living has never ceased to be felt throughout the Diocese and the State.

And who would dream that it could have had its inception in such an unlikely locality! In 1869, Minnesota Street, in the Third Ward, was the centre of the saloon trade as well as the stronghold of political power. It was a great blow to the liquor interest that the total abstinence movement should have originated in that quarter. It was openly declared that Minnesota Street would never yield to the influence of the new reform agitation. One citizen went so far in the expression of his belief in the impregnable character of this fortress behind which the liquor traffic was entrenched as to defy Father Ireland by shaking his fist in the latter's face and declaring: "You can't touch Minnesota Street."

In those days everyone in the city knew what Minnesota Street stood for. This is well illustrated by the following incident. One day, while visiting the Cathedral school, Father Ireland asked a little girl what a capital was, and she answered that it was the place where laws were made. He then asked her to name the capital of Minnesota, and she replied: "Minnesota Street."

It is worthy of note that after a time the one who kept the fortress of Bacchus in this district capitulated, and soon the whole of Minnesota Street yielded to the sway of total abstinence.

At the preliminary meeting held for the purpose of organizing the society, Father Ireland was chosen chairman and Dillon O'Brien, Esquire, Secretary. The Reverend Chairman stated the object of

the meeting and was followed by Messrs. O'Brien, Nash, Ackers, O'Connor, Egan and others, all of whom heartily approved of the project. In a few minutes forty-two names were affixed to the membership roll. A committee was appointed to draft a constitution and by-laws, and report at the next meeting.

Temporary officers were chosen as follows: President, Patrick Nash; Secretary, Michael T. Ryan. The meeting then adjourned. "Altogether it was a most satisfactory beginning to a movement which, we trust, will bear good fruit."

On January 24, the work of organization was completed by the selection of permanent officers and the adoption of the proposed constitution and by-laws. The officers were: President, Patrick Nash, Vice-President, Hon. John B. Brisbin; Secretary, Michael T. Ryan; Treasurer, James Ackers.

We subjoin a synopsis of the constitution and by-laws:

Constitution.

The society shall be known as "The Father Mathew Society of St. Paul." Its object shall be to encourage total abstinence, and to provide for the temporal relief of its members in certain cases. All persons over fifteen years of age who are willing to abide by its laws and who promise "with the divine assistance to abstain from all intoxicating liquors" are eligible to membership.

Its officers shall be a President, a Vice-President, a Secretary, a Treasurer, a Spiritual Director, a board of five managers and an auditing committee of three, all of whom shall be elected annually and shall hold office until their successors are elected and qualify. For the first violations of the pledge a member shall be fined two dollars, shall forfeit all benefits for three months and be required to renew the pledge. For the second violation he shall be fined five dollars, forfeit all benefits for six months and be required to renew the pledge. The third violation shall be punished by expulsion. A fine of two dollars shall be imposed on any member who fails to report another's violation of the pledge.

A member who wishes to resign shall give verbal or written notice at a regular meeting and his resignation shall take effect only after the next regular meeting. The society shall have the right to fix

the amount of initiation fees, monthly dues and fines, and to amend its constitution and by-laws by a two-third vote of those present at a regular meeting.

By-Laws.

The names of candidates for membership shall be handed to the President in writing and by him proposed at a regular meeting and elected without the formality of a vote unless a vote be demanded in which case five negative votes shall be sufficient for the rejection of the candidate. In such a case the candidate shall be ineligible for re-nomination for six months. Neither shall an expelled member be readmitted for six months.

The annual election of officers shall take place at the first meeting in January, by ballot. A plurality shall suffice for election. No one shall be eligible for office who has not been six months in the society, or who is three months in arrears to the society. Vacancies shall be filled at the regular meeting after they occur. The initiation fee shall be one dollar, and the dues twenty-five cents a month. Members in arrears for three months shall have no vote; and those in arrears for six months shall forfeit all claim to benefits. The society shall meet every Sunday at half past seven, P. M. Three dollars a week shall be paid to members in case of sickness or disability provided they have been twelve months in the society. In case of death twenty-five dollars shall be appropriated for funeral expenses. Any member who feigns sickness or disability shall be expelled. Any member who uses liquor for medicinal purposes without having procured a medical prescription, whenever it is at all possible to do so, shall be regarded as having violated his pledge. This society shall not be dissolved nor its property divided as long as five members remain.

"A temperance society," says the Northwestern Chronicle in its issue of January 30, 1869, "has been recently formed in our Cathedral parish; and already it numbers its members by the score.

"Many will be inclined to underrate the importance of this movement, since there is little apparent need of any check upon our people, who, it is but bare justice to say, can claim to be sober and orderly beyond the wont in cities of this size.

"This sobriety in our St. Paul population is certainly matter for

just pride, but the organizing in our midst of a temperance society, bidding fair to be formidable in numbers and influence, is reason for still further congratulation. In virtuous unity, there is strength. At present, though there is no widespread desolation arising from the woful habit of excessive drinking, there is room enough for improvement. And if, in its career, the society by example and encouragement, should rescue one single slave from the thralldom of a debasing yet powerful appetite, it would have accomplished an object, well worthy of a greater sacrifice, than that which is demanded in the surrender of even moderate indulgence.

“Indeed, very few consider fully, the benefits resulting from temperance organization. It is not necessary that a man should be an open drunkard, to need a pledge—that is the surroundings that tend to make a pledge effective. There are dozens of men, who, today, are not their natural selves; and yet they are not aware of it. That is, they move, live and act in an atmosphere that is principally one of drink; and, without knowing it. Liquor either makes them smart, or dull, or both betimes; kind to their families or harsh; pleased with the world or jaundiced; anxious to live, or ready to die. With them, and no one would call them drunkards, the entire force of habit calls for a stimulant; deprived of that stimulant, they are totally unfitted for the most ordinary duties of life. If they go home, to find a cheerful family group, they soon dampen it with gloom of their presence; if they meet their most intimate friends, they avoid them; if they have business on hand, they perform it sluggishly;—in fact, they are not prepared to enjoy anything, until they have repaired to their counsellor, Mr. Barleycorn; under his auspices alone, they can commence their day aright, or carry it safely to its conclusion.

“Now these men, as members of a temperance society, become, for the first time, aware of the resources that God has placed in man’s proper self; they for the first time, are dignified by the contact with their unclouded reason; which henceforth, will argue for them; will

give them resolution; will assume the responsibility of their manhood. And they will also learn to appreciate the sweet amenities, the domestic delights of the family; which, as far as they have been observed, seem to be more or less of an unknown land to the muddler; he is rarely a cheerful husband; nor often an indulgent father.

"Altogether, then, we are not so far above the influences of a temperance society, that we need consider it a commendable work, but scarcely one of utility. Let our friends mark its operation, let them mark the increased cheerfulness, the altered mien, the improved bearing of the man of family; and if they can trace these improvements to the temperance organization; and feel that they themselves might need a little more flesh, a healthier red on their faces and an equanimity not purchased by the glassful, why—let them go and try this cold water remedy."

The new society met every Sunday evening, at first in the old brick school, then in the Young Men's Literary Hall in Catholic Block and later on, in the Armory. This change of quarters was made necessary by the large attendance at its meetings. Before the end of the year "Temperance Hall" was fitted up in the basement of the Cathedral for the regular meetings of the society. To arouse the proper spirit of enthusiasm in the members, the Spiritual Director read a chapter from the life of Father Mathew and commented on it at each meeting. In three months the society had a membership of three hundred, and had one hundred and twenty-five dollars in its treasury. Its influence began to be felt not alone in the city of St. Paul but throughout the State and resulted in the formation of similar organizations in many parishes of the Diocese. In Minneapolis, a society was established during the month of February in the parish of the Immaculate Conception of which the Reverend James McGolrick, the present Bishop of Duluth, Minnesota, was pastor. Father McGolrick was Spiritual Director; Maurice Gleason, President; Michael Kennedy, Vice-President; Stephen McBride, Secretary; and Michael Murphy, Treasurer.

About the same time the Catholics of Rochester, Olmstead Co., under the leadership of the Reverend Thomas O'Gorman, now Bishop of Sioux Falls, S. D., became interested in the new movement and organized a Father Mathew society which is still in existence, and which, with the exception of the Father Mathew society of the Cathedral parish, St. Paul, is the only one of the pioneer organizations which has survived the vicissitudes of forty years. It is still vigorous and enjoys the distinction of being the backbone, in numbers and influence, of the Winona Diocesan Union.

In the month of February, also, through the efforts of the Reverend James Halton, a temperance society sprang into existence in the town of Hastings, Dakota Co. Its members marched for the first time as a distinct body in the procession on the occasion of the dedication of the Church of the Guardian Angels, June 27, 1869.

The new crusade against intemperance had begun to attract public attention and to evoke decidedly favorable comment. We quote the following reference to it: "It is as yet of recent growth among us; but it has already obtained an impetus, and an extension, that reminds us somewhat of the wonders wrought by the Father Mathew movement some years ago in Ireland. We have no doubt that before long, every town and village in Minnesota will have its Father Mathew Temperance Society. . . . Not since the days of the great Apostle of Temperance in Ireland, have we witnessed such enthusiasm in the cause of temperance, as is evinced, at present, by the members of the society which bears his honored name in this city."

The first public appearance of the Father Mathew society of St. Paul, as an organization, took place on St. Patrick's Day, 1869, when it joined with its sister societies in the parade in honor of Ireland's Patron Saint. Led by President Nash, it "presented an imposing appearance," its members wearing white rosettes. Shortly afterwards it formed part of the funeral cortege which accompanied the remains of the Reverend Demetrius de Marogna, O. S. B., to the depot en route to their final resting place at Collegeville, Minnesota.

In the month of April, Father Ireland delivered a lecture on "Temperance" for the benefit of the society. The lecture is described as "logical, earnest, eloquent, without an approach to the sensational."

During the month of May a Father Mathew society was formed in the parish of St. Thomas (Derrynane), Le Sueur Co., through the efforts of the Reverend Thomas C. Kennedy who, a short time previously, had been appointed pastor of Belle Plaine. It had a charter membership of forty. Owen Cullen was President; Hugh Doherty, Vice-President; and Timothy Shea, Secretary.

The good work was inaugurated about the same time in Sibley Co. by the Reverend Theodore Venn who administered the pledge to "hundreds of his flock" in the parishes of Jessenlard and Arlington.

On June 17, Father Ireland delivered his lecture on "Temperance" in Faribault, Rice Co. On the following day a meeting was held and a Father Mathew society organized, the pastor, Reverend George Keller, being the first to subscribe to the pledge. His example was followed by thirty-one of his parishioners. P. Burns was elected President and D. Cavanagh, Secretary.

The Father Mathew men of St. Paul celebrated the anniversary of American independence by marching in procession from their hall to the Cathedral where the ceremony of blessing their new banner was performed by Father Ireland—"the young Father Mathew of the Northwest." Thence the society marched to the "beautiful and romantic grounds adjoining Mr. Burbank's residence on Summit Avenue." Here, "far from the dust of the city, amid sylvan glades," the Cathedral school gave an exhibition and picnic during which "many of the athletic and joyous games of the land of the Shamrock" were indulged in.

The new banner herein referred to required four men to carry it. "It is made of rich, heavy banner silk, and beautifully surrounded with heavy gold lace fringe and bullion, with neat gold cords and tassels. It is 7 feet high and 5 wide, on one side is an excellent

representation of Father Mathew, the Apostle of Temperance, and the words: 'Father Mathew Temperance Society, St. Paul, Minn., 1869.' On the reverse is painted a gold cross with a sky-blue background and the well-known words, 'In hoc signo vinces.' The whole is surmounted by a bronze eagle." The banner cost four hundred dollars.

In the month of October the society appointed a committee to confer with the representatives of other Catholic societies for the purpose of presenting a token of their esteem to the Reverend John Ireland on the occasion of his departure for Rome to attend the Vatican Council as the representative of Bishop Grace who had been excused from participating in its deliberations "on account of the pressing cares of the Diocese." The presentation took the form of an address accompanied by a substantial purse of money. Father Ireland sailed from New York on the steamer France. "Juverna" writing to the Northwestern Chronicle under date of October 31, says among other things: "We have with us three priests one of whom is Father Ireland of St. Paul. As he boasts considerably of his temperance proclivities, I cannot resist relating a little temperance incident that occurred to him just before he left the New York wharf. He some way or another got to chatting with an Irishwoman that kept, near where our steamer lay, an apple stand, and before long the following conversation was overheard. 'So you are going home,' said the woman. 'For a while,' was the answer. 'I am sorry.' 'Why are you sorry?' 'There are so few priests,' she continued, 'and on Saturday evenings there is such a crowd in church that we, poor creatures, can't get to go to confession.' 'Oh! my staying wouldn't help you; I live a thousand miles from here.' 'Well! it would help others, and I am sorry anyhow.' The conversation ceased there, but in about ten minutes afterward, your Rev. friend, who in the meantime had gone aboard the vessel, was accosted by the same woman. Presenting to him something neatly wrapped up in paper she said: 'Father, dear, you may be sick on the sea, and I have

brought a bottle of the best *sperrits*.' He looked aghast; you would have said he dreaded lest some St. Paul temperance detectives were around, and in a minute he had sent the poor woman adrift with the solemn injunction: 'I never use such poison.' So far, all right; your correspondent, however, will keep his eyes upon him, and woe to him if he touches or tastes." He concludes his communication thus: "Father Ireland just now whispers that about this time of the evening the Temperance Society of St. Paul is in session, and he tells me to send his love to its members and to all his Minnesota friends."

At the first annual election of the Father Mathew society the following officers were chosen for the ensuing year: President, Patrick Nash; First Vice-President, James G. Donnelly; Second Vice-President, John Mitchell; Recording Secretary, Michael Treacy; Corresponding Secretary, Charles J. Williams; Financial Secretary, Thomas J. Smith; Treasurer, Michael Roche. In addition, a Board of Managers of five members and an Auditing Committee of three were selected.

The first anniversary was celebrated by a procession to the Cathedral where High Mass was sung by the Reverend William Riordan who, also, preached a sermon from the text: "Woe to you that are mighty to drink wine, and stout men at drunkenness." (Is. V-22). After the service the society paid its respects to Bishop Grace who, replying to the address of its President, urged the members to continue their good work for the cause of sobriety. In the evening there was a reunion followed by a banquet at which a number of distinguished guests were entertained.

Father Ireland was welcomed by the society on his return from Rome in the month of May. Although the hour of his arrival was not known with certainty, the reception committee of the Father Mathew society was on hand to greet him and escort him to the Bishop's House where he was presented with an address by Timothy Reardon on behalf of his fellow temperance workers. During Father

Ireland's absence ninety-three members had been added to the roll of the Father Mathew society, bringing the number up to three hundred and fifty. Before his departure for Rome he had promised a genuine blackthorn to the one who would, during his absence, secure the largest number of recruits for the society. The prize was awarded to James McCarter who had forty-seven members to his credit as a result of his zeal for the cause.

In January, 1870, the Reverend Joseph Buh, Indian Missionary, established three flourishing temperance societies among the Indians in different parts of his extensive field of labor.

The first union celebration under the auspices of the temperance societies of Belle Plaine and St. Thomas was held at the former place on St. Patrick's Day, 1870. In the procession which formed part of the program the Father Mathew society of Belle Plaine carried its new banner of rich green silk with pendent tassels and gold cross. It was designed by Father Kennedy and bore on one side Erin with a harp, and on the other a picture of Father Mathew and the words: "Father Mathew Temperance Society of Belle Plaine, Established 1868."

On May 8, 1870, a new temperance society was organized in the parish of the Assumption, Carver Co., under the spiritual direction of the Reverend John McDermott. Its officers were: President, J. J. Mullin; Vice-President, John Hohan; Secretary, Michael Hallinan; Treasurer, Peter Lynch.

The close of the year 1870 saw ten flourishing temperance societies in the Diocese of St. Paul, each with a large membership and a steadily increasing number of friends and well-wishers in its community among those who a few years previously had not even dreamed of total abstinence. Some of the societies had libraries established in their meeting rooms and took a very active interest in everything that made for the welfare and advancement of Catholicity.

The new year opened auspiciously. The parent society had a large active membership among whom were some of the most influ-

ential men of the city. At the second annual meeting held in Temperance Hall on January 1, 1871, the officers chosen to guide the destiny of the society during the new year were: President, James G. Donnelly; First Vice-President, Patrick Butler; Second Vice-President, William Horan; Recording Secretary, Charles J. Williams; Financial Secretary, Thomas J. Smith; Corresponding Secretary, James H. Gildea; Treasurer, Thomas A. Prendergast. The financial condition of the organization was most satisfactory. The treasury contained over four hundred dollars to be used in aiding members, relieving the needy, etc.

At the banquet in Ingersoll Hall where the second annual celebration was brought to a close, Father Ireland, responding to the toast "Ireland" said that alcohol was the bane and curse of his country and countrymen; but for it Ireland might today be free and an honored member of the sisterhood of nations; but for it Irishmen would be better, truer, nobler members of society. The man who talked about Ireland and her wrongs with a glass of whiskey in his hands was an enemy to his country for he was using that which had been her curse and her ruin.

Early in this year a new temperance society was formed in the parish of St. Mary, St. Paul, of which the Reverend Louis Caillet was pastor. It included in its ranks a number of the charter members of the Father Mathew society of the Cathedral parish. Its officers were: President, William H. Forbes; Vice-President, Patrick Nash; Secretary, T. McCarthy; Treasurer, Michael Roche; Spiritual Director, Rev. Louis Caillet.

In February, the ranks of total abstainers in Minnesota received new recruits from societies organized in Highland, Wabasha Co., of which the Reverend James Trobec, now Bishop of St. Cloud, Minn., was pastor; in Austin, Mower Co., in charge of the Reverend Claude Genis; in Cedar Lake, Scott Co., where the Reverend John N. Stariha, the present Bishop of Lead, S. D., resided. Later on in the year societies were organized at St. Bridget's, Olmstead Co., by the Rever-

end Thomas O'Gorman, of Rochester, and at Fountain, Fillmore Co., by the Reverend William Riordan. Some of these had for object "not only to promote temperance, but to encourage sociability and literature among members and to bring into disuse the custom of treats practiced in this country to such an extent, and with so much effect, especially on the eve of election."

During the year a joint meeting of the Father Mathew societies of the Cathedral and of St. Mary's parishes took place in Music Hall at which, it is estimated, five hundred temperance men were present. Patrick Nash presided. Addresses were delivered by Fathers Ireland and Caillet and by Messrs. J. B. Brisbin, W. L. Kelly, W. Markoe, Dillon O'Brien, S. M. Flint and C. M. McCarthy, after which resolutions were adopted setting forth the dangers of intemperance, declaring the Father Mathew societies to be the uncompromising enemy of this evil, and calling upon all citizens to join hands with them in an effort to suppress it. The resolution closed with the following: "Therefore, do we give our unqualified approval to every legitimate and commendable measure put forward to aid the work in hand, firmly believing that no matter what our exertions may be, we shall reap a two-fold reward."

This first union meeting of the temperance societies of St. Paul had far-reaching consequences. It crystallized and gave definite expression to a sentiment which had been gaining ground in the minds of the most enthusiastic and thoughtful advocates of total abstinence, namely, that great benefits would accrue to the cause from an affiliation under one head of all the societies existing in the different parishes of the Diocese. It was the first move towards the formation of a State Union in Minnesota and gave an impetus to the project of consolidating into a national organization all the Catholic total abstinence societies of America.

The preamble and resolution adopted at this meeting were offered by M. J. O'Connor and read as follows:

"Whereas, There are several Father Mathew Temperance Socie-

ties in the State, all emanating in a measure from the society in St. Paul, and

"Whereas, We are anxious to propagate those feelings of brotherly love that should exist among all branches of our society, and with that object in view we are desirous of becoming intimately acquainted with our brother temperance men throughout the State; therefore be it,

"Resolved, That a committee on State organization be appointed whose duty it shall be to correspond with the different branches of the Father Mathew Temperance Society existing in Minnesota with the ultimate object of having a State Temperance Convention in this city during the coming summer."

Accordingly, P. Nash, J. G. Donnelly, C. M. McCarthy, P. Butler, M. Roche and C. J. Williams were empowered to make the necessary arrangements. It was decided that, in the meantime, the Father Mathew societies of St. Paul would hold quarterly reunions, and their Presidents were authorized to act in this matter.

The Northwestern Chronicle commenting on the proposed State Temperance Convention says: "The question of temperance is now assuming proportions which promise ere long to arouse the philanthropic of many States to the fearful ravages which the vice of intemperance is making upon the life and substance of the country. Long ago when the Apostle of Temperance, Father Mathew, commenced to make war in the interests of humanity upon drunkenness he was regarded by many as a fanatic. But his fanaticism, in these days, instead of being regarded as such is estimated to mean a pure and disinterested love for the human species and a zeal for the reformation of the drunkard in order that he might learn to serve instead of blaspheme his Creator, in order that he might be a good member of society instead of an outcast. Truly this fanaticism of Father Mathew was a great undertaking in the sight of Heaven. It has caused his name to be immortalized for all time, and in sight of the danger with which drunkenness threatens society there are, thank

God, innumerable disciples of Father Mathew's fanaticism all over the world. We are glad to see that the prosperous young State of Minnesota is not behind in the conflict with intemperance. All who are engaged in so holy a war deserve the lasting gratitude of the community in which they live, and the prayers of many a hitherto disconsolate wife and family. Let them persevere in the good work. We are glad to learn that a State Temperance Convention of the Father Mathew Societies of Minnesota will be held in this city on the 10th. of January next."

In the meantime the committee had issued a circular "To the Father Mathew Temperance Societies of the State of Minnesota.

"Gentlemen:—

"In accordance with resolutions heretofore passed by the Father Mathew Temperance Societies of St. Paul, you are hereby invited to attend the Annual Convention of the Father Mathew Societies of the State of Minnesota, appointed to be held in the city of St. Paul, on the 10th. day of January, A. D., 1872, at 10 o'clock, A. M., and to give immediate notice of your acceptance of such invitation, and of the number of delegates intending to be sent.

By Order of the Committee,

CHAS. J. WILLIAMS,

Sec'y.

"P. S. Delegates from abroad by paying full fare on the railroad, one way, can return free, upon showing a certificate from the President."

Pursuant to this notice, on January 10, 1872, the third anniversary of the establishment of the Father Mathew Society of the Cathedral parish, the first State Convention of total abstainers met in St. Paul. It was called "A convention of the Father Mathew Temperance Societies of Minnesota." The two local societies met the incoming delegates at the depot and escorted them to the Cathedral where High Mass was celebrated by the Reverend Thomas O'Gorman, of Rochester, and a sermon preached by the Reverend James McGolrick, of Minneapolis, from Dan. I, 5-20. He dealt with the evils of intemperance from the view-point of their effect upon

the individual, the family, society and religion. After Mass the delegates presented an address to Bishop Grace who made a suitable reply urging each one to add his mite of strength and influence to the cause by helping to swell the ranks with strong phalanxes of determined souls, powerful by numbers and irresistible by energy and perseverance in beating back and driving from them the demon of intemperance.

When the convention met, the delegates were called to order by Father Ireland. Patrick Nash was elected Chairman, and J. G. Donnelly, Secretary. The following clergymen were present: Revs. John Ireland, of the Cathedral, and Louis Caillet, of St. Mary's parish, St. Paul; Thomas O'Gorman, of Rochester; James McGolrick, of Minneapolis; Patrick K. Ryan, of Brownsville; Claude Genis, of Austin; William Riordan, of Fountain; Arthur Hurley, of Litchfield; Gregory Koering, of Shakopee; P. Bayer, of New Trier; Joseph Goiffon, of New Canada; George Keller, of Duluth; John Mullen and James McGlone, of the Cathedral, St. Paul; and H. Quigley, of Erin Prairie, Wisconsin.

Delegates from twelve of the fifteen societies in the State, representing eleven counties were present as follows:

St. Paul, Ramsey Co. Members of the Father Mathew societies of the Cathedral and of St. Mary's parishes were invited to participate.

Delegates from the latter: Rev. L. Caillet, P. Nash, C. McCarthy, Wm. McTeague, Wm. Roche, Martin Tobin.

Brownsville, Houston Co. Rev. P. K. Ryan, H. H. Selfridge, Thomas Canz.

Rochester, Olmstead Co. Rev. T. O'Gorman, Thomas Carroll, J. McCloskey.

Fountain, Fillmore Co. Rev. W. Riordan, Patrick Manning, John Stevens.

Faribault, Rice Co. Charles McKenna, William Hayden.

Austin, Mower Co. Rev. C. Genis, W. J. Brown, R. J. McDonald.

Highland, Wabasha Co. Thomas McDonough.

Belle Plaine, Scott Co. Michael Moran, James Kilduff, James Clark, William Henry, James Kane, Gerrard Spellacy, Edward Townsend, John O'Connor, Thomas Murphy, Michael O'Connor, D. Callahan, P. Griffin, John Hickey.

Minneapolis, Hennepin Co. Rev. J. McGolrick, Maurice Gleason, Jeremiah Sullivan, Richard Maddigan, James Burns, Stephen McBride, William Hannigan, James Kearns, William Ring, John Murphy, William Normandy, John Donovan, D. Danaie, Joseph Hughes, Peter McKiernan, D. Collins, D. Gallagher, D. Hayes, James Herbet, D. Casey, Caliax Perouse, Stephen Loftus, Robert Burns, Patrick Danehy, James Burns.

Derryane, Le Sueur Co. Michael O'Connor.

Assumption, Carver Co. Peter Lynch, Michael Schilly, Lafayette Walker.

Erin Prairie, Wis. Rev. H. Quigley.

Committees were appointed to prepare an address to the Irish citizens of the State and to draft a Constitution and By-Laws. The former was read by Dillon O'Brien, the latter presented by C. M. McCarthy.

We append a synopsis of the

Constitution and By-Laws.

The organization shall be known as the Father Mathew Temperance Union of Minnesota, and shall embrace all the Catholic temperance societies that comply with its requirements for admission. Its object shall be to encourage the cause of total abstinence throughout the State and aid in the establishment of temperance societies in every locality, and also to foster in the breasts of all Father Mathew men a feeling of fraternity towards one another. It shall not interfere in any way with the working or management of any of the societies in the Union or organized under its auspices, as each will make and enforce its own laws.

The officers of the Union shall be a President, a Vice-President from each county, two Secretaries, a Treasurer and a Spiritual Direc-

tor to be appointed by the Ordinary. Annual conventions shall be held and the officers shall constitute a board of government for the management of its affairs.

The committee on permanent organization selected the following officers and the delegates ratified their choice. President, C. M. McCarthy, of St. Paul; Corresponding Secretary, Edward O'Connor, of St. Paul; Recording Secretary, J. G. Donnelly, of St. Paul; Treasurer, Maurice Gleason, of Minneapolis. Bishop Grace appointed the Rev. John Ireland, Spiritual Director. These officers were empowered to elect delegates to the first National Convention of the total abstinence societies of America scheduled to meet in Baltimore on February 22, 1872.

The President-elect then offered the following resolutions which were adopted by the convention:

Resolved, that the Father Mathew Total Abstinence Union of Minnesota be now declared duly organized and established. That all societies now represented be requested to transmit, as soon as possible, their admission fees to the Recording Secretary, for the purpose of having the reports of this convention, as also the constitution and by-laws of the Union, printed and distributed throughout the State.

Resolved, that the members of this convention, being convinced of the excellence of the Union, and of the praiseworthiness of its objects, do earnestly request all temperance men of the State to give it their encouragement and assistance. And do also call upon all Father Mathew societies to seek at once the benefits offered by the Union, and give their united exertions in promoting the universal cause of total abstinence.

In the evening a banquet was tendered the delegates and a number of guests at Ingersoll Hall, at which toasts were responded to by some of the prominent members of the Union.

Of the twelve societies which sent delegates to this first State Convention only two survive—the Father Mathew societies of the Cathedral parish, St. Paul, now in the Archdiocesan Union, and of

Rochester, now in the Winona Union. The former is represented by a few old veterans to whose vanishing ranks no additions have been made for many years; the latter is in a flourishing condition owing to the new life infused into it by the recruits whose names are annually added to its roster.

President McCarthy was sent as a delegate from the St. Paul Union to the first National Convention of the Catholic Total Abstinence Union of America which assembled in Baltimore on February 22, 1872. He was a member of the committees on permanent organization, constitution and by-laws, and resolutions. He reported fifteen societies and a membership of one thousand in the St. Paul Union.

He introduced a resolution which was unanimously adopted changing the name of the national organization from "The National C. T. A. U. of the United States," to "The C. T. A. U. of America," which name it has borne since that time. This first national convention was attended by delegates from two hundred societies representing twenty-eight thousand members drawn from twelve States of the Union. "A grand army, truly. An army that makes no widows and no orphans,—an army in whose track famine, and pestilence and death follow not,—an army whose pure, white banners bear no stains of a brother's blood. An army organized to build up, not to destroy,—to strengthen the weak,—to comfort the sorrowing,—to breathe hope anew into hearts where else were black despair.

"An army whose banners have been blessed by the Church of God,—whose inspiration is of her,—whose only real strength is the right arm of her Master.

"An army which has inscribed upon its battle flags the Cross of Christ, with the glorious legend, 'In hoc signo vinces.'"

At this convention the following conditions were laid down for the affiliation of subordinate Unions and societies, namely, 1. The society must have pastoral recognition. 2. It must adopt the National Constitution. 3. It must pay the admission fee of three dollars for societies belonging to a State Union, or ten dollars for detached societies,

as well as yearly dues of five cents for members of subordinate Unions, or ten cents for those of detached societies.

In June, 1872, a new feature of total abstinence work—the formation of Cadet societies—was inaugurated in the Diocese of St. Paul by the Reverend T. C. Kennedy of Belle Plaine who established juvenile societies in that parish and in the parish of St. Thomas. The boys took the pledge for five years and promised to recite daily one Our Father and three Hail Marys for the reclamation of sinners. This idea of forming Cadet organizations was taken up in other parishes, and soon flourishing boys' societies were established in nearly all communities where adult societies were in existence. Later on, the Cadets were admitted to the enjoyment of equal privileges with men in the annual conventions of the Union.

The difficulty of securing a large attendance at meetings was experienced then, as now, if we may judge from the fact that a new society standing for temperance alone and having no mutual benefit feature was organized in the parish of St. Mary, St. Paul, in the month of July. This new St. Joseph society required fewer business meetings than the Father Mathew society already existing in the parish. Furthermore, it was not intended that it should interfere in any way with the older organization as it was constituted on different lines for the purpose of extending a helping hand to those whom the older society could not reach. Its members received the benefit of two High Masses each year. Its initiation fee was twenty-five cents and its dues the same amount per year in advance.

In addition to the foregoing, Father Mathew societies were organized during the year in Winona, Winona Co., by the pastor, Reverend Joseph B. Cotter, now Bishop of that See; in Shieldsville, Rice Co., by the Reverend Claude Robert; in Credit River, Dakota Co., by the Reverend A. Oster, of Byrnesville; in Cedar Lake, Scott Co., by the Reverend John N. Stariha, the present Bishop of Lead, S. D.

The first celebration held in the State in honor of the birthday anniversary of Father Mathew took place on October 10, 1872, in the city.

of St. Paul. Addresses were delivered by the Reverend John Ireland and Dillon O'Brien, Esquire.

In January, 1873, the Board of Government changed the name of the local organization to the "C. T. A. U. of Minnesota" which change was ratified at the second annual convention held in Minneapolis the following month. In the meantime a change had taken place in the personnel of the Board owing to the resignation of the Corresponding Secretary, Edward O'Connor, and the death of the Treasurer, Maurice Gleason. Henry O'Gorman had been selected to fill the place of the former; but a successor to the latter was not chosen until the delegates met in convention at Minneapolis on February 20.

The meeting was called to order by the President, Mr. McCarthy. The roll call by Secretary Donnelly showed the presence of delegates from eight of the charter societies of the Union, namely: Father Mathew of the Cathedral parish, St. Paul, represented by Thomas McMahon, Michael Roche, Patrick Butler, Patrick Leo, Terence Naughton, Patrick O'Connor, Thomas A. Prendergast. Father Mathew of St. Mary's parish, St. Paul, represented by William P. Murray, James Dillon, James O'Farrell. Father Mathew of the Immaculate Conception parish, Minneapolis, represented by John Kennedy, William Harrington, James McGory. Father Mathew of St. Bridget's, Olmstead Co., represented by Father O'Gorman, Thomas Carroll, William O'Mulcahey, John McCann. Father Mathew of Faribault, Rice Co., represented by Charles McKenna. Father Mathew of Brownsville, Houston Co., represented by Rev. P. K. Ryan. Father Mathew of Austin, Mower Co., represented by P. Geraghty. Father Mathew of Winona Co., represented by Father Cotter, William Noonan, James McGrath, Michael Burke, R. Cavanagh, Dennis Collins, James McCrumish, Michael Hanley, Cornelius Harrington.

In addition five new societies sent delegates as follows: Father Mathew of Credit River, Dakota Co., Hugh McQuestion, J. Reardon. St. Joseph's of Lakeville, Dakota Co., Reverend A. Oster. St. John's of Byrnesville, Dakota Co., Reverend A. Oster, William Burns. St.

Patrick's of Northfield, Rice Co., Reverend James McGlone. St. Patrick's of Hazelwood, Rice Co., Reverend James McGlone.

The clergy were represented at the different sessions of the convention by the Reverends John Ireland, Thomas O'Gorman, James McGolrick, Claude Genis, Joseph B. Cotter, James Halton, Patrick K. Ryan, A. Oster and James McGlone.

The financial report of the Union showed that the receipts for the year amounted to \$157.50, and the disbursements to \$151.45, leaving a cash balance in the treasury of \$6.05, to which was to be added \$50.50 due from different societies.

The report of the Corresponding Secretary gave the Union twelve societies with an aggregate membership of eight hundred and twenty-eight distributed as follows: Father Mathew, Cathedral parish, 172 members; Father Mathew, St. Mary's parish, 40; St. Joseph's, St. Mary's parish, 14; Faribault, 24; St. Bridget's, 80; Austin, 16; Minneapolis, 80; Fountain, 36; Belle Plaine, 55; Highland, 30; Brownsville, 80; Winona, 183. The five new societies added to the roll brought the membership up to 1,000 in good standing. The Union Medal for the greatest increase in numbers during the year was awarded to the Winona society, the youngest on the Union roster prior to the convention.

A resolution was offered by Mr. McGory of Minneapolis, and unanimously adopted by the convention to the effect that "all societies belonging to the Union be respectfully requested to take no part as societies in the furtherance of the temperance cause by political measures." This was deemed necessary to safeguard the principles of the Union and to forestall any attempt to bring the moral pressure of the Union to bear upon the legislators in session in St. Paul before whom a temperance measure was introduced for enactment. Furthermore, the by-laws were amended so as to state that "any society admitting non-Catholics to membership cannot be considered a strictly Catholic society, and is, therefore, not eligible to admission" in the Union.

The temperance societies of Belle Plaine, Highland, Fountain and

St. Joseph's Society, St. Paul, were not represented at the convention.

The election of officers resulted as follows: President, C. M. McCarthy, St. Paul; Corresponding Secretary, Henry O'Gorman, St. Paul; Recording Secretary, James McGrath, Winona; Treasurer, James Burns, Minneapolis; Spiritual Director, Rev. John Ireland; Vice-President for Ramsey Co., Patrick Butler; for Hennepin Co., John Deveraux; for Olmstead Co., Peter Kenny; for Mower Co., P. Geraghty; for Winona Co., J. M. Cunningham; for Rice Co., Charles McKenna.

The St. Paul Union was not represented at the second convention of the National Union held at Cleveland, Ohio, October 10-11, 1872. President McCarthy wired President McDevitt as follows: "Minnesota sends greetings. We are with you in spirit."

A complimentary tribute to the good being accomplished by the C. T. A. U. of Minnesota was voiced by the Glencoe Register when it said: "Bishop Grace and the priests of the R. C. Church in Minnesota are doing a grand work in pushing forward the cause of temperance among their people. During the last few months the Father Mathew Societies have largely increased in number, and the spread of temperance has received a remarkable impetus among the Irish throughout the State. Many houses are now filled with comfort and plenty that were formerly desolated by the proverbial enemy of this quick-witted and versatile race."

Several events of importance in the history of total abstinence in Minnesota occurred during the year 1873. Father Ireland blessed the banner of the Father Mathew society of Winona in January, on the first anniversary of its organization. This society started with a charter membership of ten; but owing to the zealous endeavors of its Spiritual Director, Father Cotter, it grew to be one of the largest in the State, with an enrollment of one hundred and ninety-three. Throughout the Diocese the work of organizing went on apace; and resulted in the establishment of societies in Byrnesville and Lakeville, Dakota Co., by the Reverend A. Oster; in Northfield and Hazel-

wood, Rice Co.; in Hart, Winona Co., by the Reverend Joseph B. Cotter; in Lake City and West Albany, Wabasha Co., by the Reverend Joseph Hermon.

In May, fourteen members of the Father Mathew society of the Immaculate Conception parish formed the nucleus of a new society in east Minneapolis, known as the St. Anthony Total Abstinence and Mutual Benefit Society of which the Reverend F. Tissot, pastor of the parish of St. Anthony, was Spiritual Director. This society is in existence at present and has been, ever since its organization, one of the most influential in the ranks of the Union. It has a three-fold object in view: 1. To induce its members to be practical Catholics. 2. To encourage and practice total abstinence from all intoxicating beverages. 3. To provide for the temporal welfare of its members by affording mutual assistance in specified cases. Its constitution, likewise, provides that "this society shall never be dissolved while there are ten members in good standing willing to continue the same." The long life and successful career enjoyed by this society is undoubtedly due to its mutual benefit feature by which its members, in cases of sickness or disability, receive a stated sum per week, and in case of death a certain allowance is made for funeral expenses.

The Father Mathew society, of Stillwater, Washington Co., once a very influential organization, was founded in September, 1873, by the Reverend Maurice E. Murphy, pastor of the parish. In the following December, the Reverend John N. Stariha, of Red Wing, organized the Father Mathew society of Belle Creek, Goodhue Co., which even after the lapse of thirty-five years has an active membership of earnest workers and seldom fails to be represented at the annual conventions of the Union. During all these years it has done yeoman service in the propagation of total abstinence principles in that community.

On April 21, 1873, "the Temperance Crusaders of St. Paul" was organized in the Cathedral parish by Father Ireland. Membership in this society was limited to Catholic young men between the ages of sixteen and thirty. After thirty the men retained all the privileges of

membership in the organization, but could not hold office. Their uniform consisted of a blue sash, a hat and plume. In addition, to practicing total abstinence from "alcoholic liquors, wines, cordials, beer, bitters, cider, tonics, or any drink whatsoever of an intoxicating nature, except when prescribed for medical purposes," the aim of the society was "to promote the intellectual and social advancement of its members, by means of establishing clubs, composed of members of the society exclusively; which clubs shall practice such exercises as properly belong to them, and shall also provide entertainment and amusement to the society in such manner as may be provided for in the by-laws." The ladies of St. Paul presented the Crusaders with an American flag, the presentation speech being made by Miss Mary I. Cramsie, the present efficient Secretary of the Archdiocesan Union. Michael Treacy, the President of the society, responded on behalf of the Crusaders and thanked the donors for their very appropriate gift. The occasion called forth a "Presentation Poem" by Junius; and "The Temperance Banner" by Patrick Rice.

During the summer similar societies were organized in the Immaculate Conception parish, Minneapolis, and in St. Michael's parish, Stillwater.

At the third National Convention held in New York, October 8-9, 1873, Fathers Ireland and Cotter represented the St. Paul Union as delegates-at-large. This was their first appearance at a national convention. Father Ireland being called upon "gave a glowing account of the Temperance Cause in Minnesota, and stated that already there were about twenty-five societies in the State; that in the Diocese of St. Paul, they had resolved that not a single English-speaking parish should be without its Temperance Society." He was elected Chairman of the committee on address to the Holy Father and at the close of the convention he was made first Vice-President of the National Union, a position he held until his elevation to the Episcopate in 1875. Father Cotter was Chairman of the credential committee and a member of the committee on constitutional amendments.

The subjoined report of the St. Paul Union was furnished by its President, Mr. McCarthy:

St. Paul, Minn., Oct. 1, 1873.

To the Pres. of the C. T. A. U. of America.

Rev. and Dear Sir:—I have the honor of transmitting to you the following report of the C. T. A. U. of Minn., since the last convention of the National Union.

Union organized Jan. 25, 1872, with three societies. Number now in Union, 17; number that are not beneficial, 5; number of C. T. A. U. Societies in State, 22, including 3 Crusaders (young men's) societies; number of reading rooms and libraries, 5; total strength of Union, 1124.

Our State Union meets annually in convention. Next to be held at Winona, about May 30, 1874. Present indication that 25 societies will be represented at next convention.

Henry O'Gorman, Cor. Sec'y.

C. M. McCarthy, Pres.

According to the report of this national convention the Minnesota Union had the following societies affiliated with the national body: Father Mathew, St. Joseph and Crusaders, of St. Paul; Father Mathew, of Highland; of Winona; of Austin; of High Forest.

The hopes expressed by President McCarthy in his report to President McDevitt of the National Union were more than realized when delegates from thirty societies assembled to participate in the deliberations of the third annual convention of the Minnesota Union held at Winona on May 6, 1874. The meeting was called to order by the President, the usual standing committees were appointed after which the convention adjourned to enable the delegates to attend High Mass in St. Thomas Church. The sermon was delivered by the Reverend George L. Willard, President of the C. T. A. U. of Wisconsin, who dwelt on the baneful influence which intemperance exerts over the individual, injuring his health, destroying his family life and not infrequently robbing him of the salutary influence of religion. After the services the delegates re-formed in procession and marched through the principal streets of the town.

The President, in his address, referred to the success which had

crowned the efforts of the Union to increase its membership since its organization, and continued: "Propositions are before you for material changes in the laws of the Union. The first is for a consolidation or rather closer connection of our Union and its societies with the general Union and for the encouragement of Cadet Societies. These present in themselves their arguments. The second is for the organization of an Insurance Association in connection with the Union. This is a measure that I apprehend will engross much of your time, and one which demands your most serious attention. If adopted in a practical shape, I have not the least hesitancy in saying that it will result most beneficially to our societies, and to the cause in general. Other subjects of minor importance will come before you, not the least of which is that of immigration. At first glance it may seem foreign to the object of our association, but when we remember that too many of our countrymen, Irishmen, and of our co-religionists, when they reach the shores of the Republic, from want of proper advice and assistance, seek homes in the alleys of the great cities of the east, and find as a consequence poverty, worse than that which ever affected our mother country, for it is poverty surrounded by darkness, sin and crime, and then we are convinced that our associations are not of the selfish order, for we seek to do good to the greatest number. We are banded together to protect ourselves from the snares of intemperance, and we are bound by the sacredness of the act to extend the shield of protection to our fellowmen less fortunate than we. If by clasping the hand of the immigrant as he sets foot on our shores, and throwing around him the sacred mantle of our protection, we save to him an unbroken life of usefulness, we will save ourselves in after years the painful humiliation of stooping to raise him from the drunkard's lot. It is for us then not to encourage immigration, but to direct the tide in the proper channel. This subject has had already the consideration of the general Union, and you are expected to co-operate."

The report of the Corresponding Secretary showed that the sixteen societies represented at the preceding State Convention had increased

in membership from 941 to 1401, a gain of 460. In addition, fifteen new societies were enrolled at this convention with an aggregate membership of 1036, making a total of thirty-one societies with 2437 members. The Treasurer's report showed a balance on hand of \$105.30.

St. Joseph's society, of Lakeville, having received the largest accession to its ranks since the last convention, was declared the winner of the gold medal offered by the Union. The President presented it to Father Oster for his society.

It was "Resolved, that this convention strenuously urge upon the Catholic Total Abstinence Societies of New York, and other eastern cities, the adoption of a resolution whereby the aforesaid societies may take an active interest in Temperance emigrants from Ireland, coming to this country, not merely by advice and encouragement but by pecuniary aid, if necessary, and we hereby pledge ourselves to assist as far as we can in carrying into effect any such resolution."

Among the constitutional amendments adopted was one changing the name of the Union from the "C. T. A. U. of Minnesota," to the "C. T. A. U. of the Diocese of St. Paul;" and another providing for the admission of Cadet Societies without the payment of an admission fee or annual dues, and according them all the privileges of the Union except representation at its conventions and the right to compete for the Union Medal.

The question of Insurance was referred to the Board of Government with instructions to draft a plan and submit it to the societies for ratification, and if four ratified it, the same to be adopted.

The second Wednesday in June, 1875, was selected as the time, and Faribault as the place, of the next annual convention. The officers for the ensuing year were: President, C. M. McCarthy, St. Paul; First Vice-President, James McGrath, Austin; Second Vice-President, O. J. McCarthy, Minneapolis; Recording Secretary, Michael Treacy, St. Paul; Corresponding Secretary, Edward McNamee, St. Paul; Treasurer, George Tallon, Winona.

In the evening, after the banquet, a public meeting was held at

which speeches were made by Fathers Ireland and Willard, and Dillon O'Brien, Esq. Then followed a series of tableaux representing temperance and intemperance which were enthusiastically received by the audience. Thus ended a convention which was unanimously declared a great success, "marking another healthy stride in the cause of Temperance, and in the status of its foremost standard bearers, the Irish race."

At this convention the Father Mathew societies of Shieldsville, Stillwater and East Minneapolis reported for the first time. Since then they have done good work in the cause of total abstinence. During the greater part of the intervening time the Shieldsville Society, under the direction of the Reverend J. J. Slevin who succeeded Father Robert, has been the largest men's society in the Union, nearly every man in the parish being an active member.

The delegation from the St. Paul Union to the fourth National Convention which met at Chicago, October 7-8, 1874, comprised two delegates-at-large, Father Ireland and President McCarthy, and special delegates, Revs. James McGolrick, of Minneapolis; Thomas O'Gorman, of Rochester; James A. McGlone, of Northfield; and Messrs. Timothy Reardon, James G. Donnelly, Michael Treacy, of St. Paul; James McGrath, of Austin; and Patrick McKiernan, of Minneapolis.

The convention was a large and enthusiastic one comprising delegates from four hundred societies representing a membership of 60,000 distributed throughout forty-two States. It gave an impetus to the establishment of women's societies by adopting the resolution "that we most earnestly recommend the formation of women's total abstinence societies to co-operate with the male societies in the cause of temperance." The committee on Immigration recommended that local societies appoint committees to take charge of this work, and exert themselves on behalf of Irish Catholic immigrants arriving in the Republic.

In accordance with this action, an Immigration Bureau was es-

tablished in St. Paul by the temperance societies of the city for the purpose of receiving, protecting and directing immigrants on their arrival in St. Paul, and likewise furnishing prospective settlers with reliable information about the localities offering the best inducements in that line, and replying to all enquiries in regard to local conditions. This recommendation of the National Union was also acted upon by the Father Mathew society and the Crusaders of Minneapolis and, under the Presidency of Father McGolrick, an immigration bureau was opened and affiliated with the Central Bureau of St. Paul.

During this year the Father Mathew society of the Cathedral introduced a beneficial feature—the Widow and Orphan Fund—for the benefit of the wife and family of a deceased member. It was a kind of equitable insurance to which each member contributed a dollar, the whole amount being placed in a bank for safe keeping. When a member died this sum with accrued interest was given to his family. The members were again taxed and the sum set aside as before until the death of another member when it was placed at the disposal of his family.

The work of organization did not lag during the year. New societies were formed at Cannon Falls, Goodhue Co., by the Reverend James McGlone, of Northfield; at Oakwood, Wabasha Co., by the Reverend James Trobec, of Wabasha; at Anoka, Anoka Co., by the Reverend Michael Cauley, the pastor; at Richfield, Hennepin Co., by the Reverend James McGolrick, of Minneapolis; at Stillwater, Washington Co., a Cadet society, by the Reverend Maurice E. Murphy, who also organized the Father Mathew societies at Pine City, Pine Co., and at Rush City, Chisago Co.; at Mendota and at Inver Grove, Dakota Co., by the Reverend P. F. Glennon; at Fountain, a Cadet society, by the Reverend William Riordan; and at Spring Lake, Dakota Co. So numerous, indeed, were the total abstinence societies throughout the state that the Catholic Directory for the year 1874 could say that they were found “in almost every English-speaking congregation of the Diocese.”

The temperance societies of Ramsey County, under the Presidency of James G. Donnelly, held their first quarterly reunion in June, at which the Presidents of the different societies gave an account of their stewardship, showing that the cause of temperance was advancing with rapid strides. Addresses were delivered by President Donnelly, Major Forbes, of Fort Totten, N. D., Thomas McDermott, President of the Father Mathew society of Faribault, and Father Ireland. The second quarterly meeting took place in September. The Cadets, headed by their fife and drum corps, led the procession, followed by the Father Mathew and the St. Joseph societies and the Crusaders with their band, which made its first public appearance on this occasion. The exercises were held in Music Hall and were presided over by President Donnelly. Addresses were given by C. M. McCarthy, President of the Union, who declared that there were thirty-five societies and three thousand members enrolled beneath the banner of total abstinence; by Dillon O'Brien, Esq., and Fathers Ireland and Shanley, the latter of whom made his initial bow to the public on this occasion as an advocate of total abstinence, and who did splendid work for the cause during his residence at the Cathedral until his consecration as first Bishop of Fargo, N. D., in 1889.

The fourth annual convention of the C. T. A. U. of the Diocese of St. Paul was held at Faribault, June 9-10, 1875, in the parochial school hall. The general officers of the Union were present, as well as the following Spiritual Directors: Fathers Ireland and Shanley, of St. Paul; McGolrick, of Minneapolis; Cauley, of Anoka; Cotter, of Winona; O'Gorman, of Rochester; Hermon, of St. Mary's; Genis, of Faribault; Murphy, of Stillwater; Robert, of Shieldsville.

Thirty-four of the forty-five societies on the Union roll were represented at the convention, with an aggregate membership of nearly three thousand in good standing. Several new societies organized during the year had not yet become affiliated with the Union.

President McCarthy congratulated his fellow-workers on the success that attended their efforts in behalf of greater sobriety. "Having

had something to do," he continued, "with the conception and organization of our Union, it is with pardonable pride I refer back in thought, to the period of that organization when our State was blessed with but two or three T. A. Societies, with scarcely as many hundred members, and then to follow in the line of march and behold the battle for a foothold, the victories and successes, the organization of new societies and the enthusiastic and spirited enrolling of recruits under our banners, until today we find the C. T. A. army of Minnesota numbering some fifty organizations and over 5000 members. Nor is our success measured by numbers alone, for has not every city and parish with a society felt its good effects outside its ranks, by making total abstinence honorable and respected, and drinking a disgrace? Is there, then, one amongst us who regrets the few hours of labor or dollars of money spent in building up our Union, which has so well served to unite us in sympathy and action, keep alive the cause and spread it into new fields of victory? . . . But, gentlemen, while within our organization we know but one rule of action—moral suasion and the practices of our holy religion—outside there are many ways of aiding the accomplishment of our desires. When we go forth from this convention, out from the halls of our societies, we each take with us an individual responsibility. We have pledged ourselves to discountenance in every possible manner the drinking habits of society and our faith as Catholics and honor as citizens should be alike guarantees of the performance of that pledge. As citizens we should let no opportunity pass without declaring to the world our practical faith in what we preach through our organizations. It will not do to merely practice temperance ourselves and yet do nothing in the world to free it from the snares of intemperance continually set for our weaker brother. We should remember that there are others who pursue a different line of battle—non-Catholic temperance men—with aspirations and hopes as pure and earnest as our own, and we should lose no opportunity as citizens to co-operate with them in every way consistent with our principles as Catholics."

The Crusaders of the Immaculate Conception parish, Minneapolis, having received the greatest number of members during the year in proportion to their enrollment at last convention, were awarded the gold medal which was handed to the President of the society, R. J. McCarthy, who thanked the convention on behalf of the Crusaders.

In 1875, Archbishop Manning of Westminster was elevated to the Cardinalate and the delegates to this convention presented "the great teetotaler of the age" with an address prepared by a committee of which Father Ireland was Chairman. After referring to the high honor bestowed upon him, it continues: "It is with pride and gratitude that week after week we have read, through the public press, of your untiring labors for Total Abstinence in England. It must truly be a grand and noble purpose, we would say, that enlists the powerful sympathies of the exalted prelate whom God has placed on the See of Westminster, and every word you spoke gave new life to our resolves, new wisdom to our designs. Your immediate field of labor is the city of London, but in fact you are laboring for the whole English-speaking world, and if total abstinence today produces such wondrous fruit throughout England, Ireland, Australia and America, we are convinced, in the hands of God, you are the chief motor of this unparalleled revolution for good, which it is given to our day to witness.

". . . The Total Abstinence movement, thank Heaven, is meeting with marked success in this remote part of the world. Minnesota is one of the youngest states of the Union. Not two decades of years have elapsed since the first villages began to be built. Today, however, far and wide, through Minnesota, churches are erected in the name of the true faith, and scarcely is there a church side by side of which two other buildings do not rise—monuments of the spirit that animates our Catholic people—a Catholic Schoolhouse and a Catholic Total Abstinence Hall. We admire and love our great Total Abstinence Cardinal, and we would be trifling beyond endur-

ance the sentiments of our hearts, did we not waft to you across the Atlantic this message of our affection and gratitude."

The constitutional amendments provided for the admission of Cadet societies to all the privileges of the Union on the same basis as adult societies; and also for a silver medal to be awarded to them in the same way as the gold medal is awarded to the adult societies.

The election of officers resulted as follows: President, Charles McKenna, of Faribault; First Vice-President, M. H. Danaher, of Stillwater; Second Vice-President, Edward Cramsie, of East Minneapolis; Corresponding Secretary, Thomas H. Quinn, of Faribault; Recording Secretary, William O'Mulcahey, of Rochester; Treasurer, George Tallon, of Winona; Sergeant-at-Arms, John Mitchell, of St. Paul.

The President, Charles McKenna, attended the fifth National Convention of the C. T. A. U. held at Cincinnati, Ohio, October 6-7, 1875, as the official representative of the St. Paul Union. In his report he says, among other things: "Since the inception of Total Abstinence reform in my own State, I do not exaggerate in stating that the past twelve months have surpassed any like period in the dissemination of the gospel which, next to the gospel of our Savior, is decreed by heaven to pour out spiritual, temporal and moral blessings on our people and lead back humanity, as near as may be, to its primitive perfection. When the last convention was holding in Chicago, October 7, 1874, you then learned that the Diocesan Union of St. Paul had a membership of thirty-five societies, footing up the handsome figure of 3,000 devoted, zealous and true disciples of Total Abstinence. The Union today has on its roll forty-five societies, with an aggregate of 5,000 members still true, zealous and devoted to the grand cause of Temperance.

"We have four Temperance Bands and many libraries attached to societies of our Union. The prosperous condition of our Union is, to a great extent, due to our Reverend Clergy, who have always taken

an active interest in the formation of temperance societies and are ardently devoted to the cause of total abstinence.

"Our next annual convention will be held in Stillwater on the 15th. of June, 1876, when I feel confident we will have added between two and three thousand advocates of temperance to our Union."

The official report of this convention gives the St. Paul Union fifteen societies, namely: Father Mathew, St. Joseph and Crusaders, of St. Paul; Father Mathew and Crusaders, of Minneapolis; Father Mathew, of Highland; of Winona; of Austin; of High Forest; of Northfield; of Hazelwood; of Faribault; of Lake City; of Belle Creek; and of Oakwood. These were represented by two delegates-at-large, Spiritual Director, Reverend J. B. Cotter of Winona, and President, Charles McKenna of Faribault. After the election of officers for the ensuing year, the National Convention tendered its thanks and congratulations to the retiring First Vice-President, Reverend John Ireland, who, on December 21, was to be consecrated Coadjutor Bishop of St. Paul, and instructed the Secretary to have them properly engrossed and transmitted to the Right Reverend Bishop. By order of the Convention the following dispatch was sent to Bishop Ireland:

"Cincinnati, October 7, 1875.

"To Right Reverend John Ireland:

"Receive the heartfelt congratulations of representatives of five hundred Catholic Total Abstinence Societies, on your elevation to greater dignity, and a higher sphere of usefulness in our Holy Church. The Holy Father, in conferring on our First Vice-President this mark of his august approbation, gives special joy to every delegate and member of our Total Abstinence Union, which owes so much to your zeal and devotion. May your ministry among our people in your new sphere be blessed of heaven, and your years prolonged for the good of religion and the honor of God, in the fostering of piety and virtue among His people. In behalf of the convention,

"James W. O'Brien, Sec., C. T. A. U. of A."

Father Cotter declined a nomination for President of the National Union and was elected First Vice-President in succession to the Right Reverend John Ireland.

During the year 1875 there was great activity in total abstinence circles throughout the Diocese of St. Paul. It was a memorable year, not only because of the large number of societies which came into existence, but because of the great impetus given to the spread of temperance in general by the missionary band of Paulist Fathers, who conducted missions in many parishes of the Diocese, and the honor bestowed upon the great leader of the total abstinence forces in Minnesota by the elevation of the Reverend John Ireland to the ranks of the Episcopate as Coadjutor to the Right Reverend Bishop Grace.

The zeal and energy of the clergy, too, were shown by the general and successful efforts made by them to place the benefits of total abstinence within reach of all entrusted to their spiritual guidance. The steady growth and popularity of the movement were accepted as evidences of its salutary influence on the lives of the people, and hence it is not to be wondered at that unusual exertions were made to extend the sphere of its organized activity, until almost every English-speaking parish in the Diocese could boast of a temperance society possessing in very many instances a well-stocked library of general literature, a meeting hall of its own, a complete equipment of regalia and banners, and in some cases a band or fife and drum corps. Father Ireland, especially, was unwearying in his efforts on behalf of the cause. A considerable number of societies were organized as a result of his personal visits and appeals.

The principal societies organized during the year were: The Cadet society and the Crusaders, of Faribault, by the Reverend Claude Genis; the Father Mathew societies of St. Mary's, of Iosco, and of St. Patrick's, Waseca Co., by the Reverend Joseph Hermon; of Montgomery and of Kilkenny, Le Sueur Co., by the Reverend C. Robert, of Shieldsville; of Litchfield and of Forest City, Meeker Co., and of Kandiyohi, Kandiyohi Co., by the Reverend John McDermott; the Father Mathew and the Crusaders of Caledonia, Houston Co., by the Reverend Philip Shanahan; the Father Mathew of Le Sueur, Le Sueur Co., by the Reverend T. C. Kennedy, of Belle Plaine; the Father Mathew of

Geneva and of Newry, Freeborn Co., by the Reverend Francis Pribyl of Owatonna; the Father Mathew and the Crusaders of St. Michael's parish, St. Paul, by the Reverend John Ireland; and the Father Mathew of St. Louis parish, St. Paul, by the Reverend L. Lauzon, O. M. I.

In September, 1875, and again in the autumn of the following year, the Paulist Fathers, Elliot, Deshon, Wyman, Dwyer, Brady, Ryan and Simmons, gave a series of missions in the principal parishes throughout the Diocese and at the close of each mission a temperance sermon was preached and the pledge administered. As a result of this propaganda upwards of three thousand names were added to the enrollment of the total abstinence societies and a large number of "Free lances," as they were called, did not affiliate with any society. In most of the parishes where missions were given the temperance societies were among the first to approach the Holy Table and to make their example more effective, they generally went in a body. These missionary tours, therefore, were the occasion of a great harvest of gain to the cause of temperance.

In October, 1875, the Temperance Societies of Ramsey County, of which Charles B. Shanley was President, held a "Temperance Jubilee" in honor of the Paulist Fathers Elliot, Deshon and Dwyer at the close of their missionary labors in St. Paul. The societies assembled at the Cathedral on the evening of October 22, to participate in a torchlight procession through the principal streets. The parade was headed by a platoon of police and the Crusaders Band, then the Father Mathew men, the members of St. Joseph's society, the Crusaders and the Cadets, with their fife and drum corps. The exercises were held in the Athenaeum. The Secretaries of the different societies presented reports of their several organizations—Joseph Melady for the Father Mathew society; John Nash for St. Joseph's; John McGuire for the Crusaders; and T. D. O'Brien for the Cadets. Addresses were delivered by Messrs. Manly Tello, Editor of the Northwestern Chronicle, Dillon O'Brien, C. M. McCarthy, and Revs. Walter

Elliot, C. S. P., and John Ireland. Father Elliot referred humorously to those who encouraged others to join the ranks of total abstainers and failed to do so themselves, as patriots of the Artemas Ward stripe who, in war time, evinced such ardor in forwarding their wives' relatives to the front. During the course of his address, Father Ireland instructed the women in the mysterious part played by cloves in the domestic economy of casual drinkers. He declared that the presence of such a large and enthusiastic gathering of the advocates and friends of total abstinence gave assurance that sots were "out of fashion" in St. Paul.

On July 30, 1875, the Reverend John Ireland was appointed Bishop of Maronea, in partibus infidelium, and Coadjutor Bishop of St. Paul. The public announcement of the honor bestowed upon the pastor of the Cathedral was not made until some months later. The Northwestern Chronicle, referring to the pleasure which the news gave to the people of Minnesota, and especially of St. Paul, said in reference to the Bishop-elect's well-known advocacy of total abstinence: "He is recognized by all denominations as the Theobald Mathew of the Northwest, and has effected more in the cause of temperance than all the prohibitionists in the land. The complete absence of Irish names from the 'drunk and disorderly' docket of St. Paul is the best criterion of his success."

His consecration took place in the Cathedral on December 21, the fourteenth anniversary of his ordination to the Priesthood in the same church. Large delegations of Father Mathew men, Crusaders and Cadets from different parishes of the Diocese, bearing their society banners and regalia, occupied seats in the Cathedral during the ceremony, testifying by their presence their esteem and love for "this signal champion of a noble cause." In the evening, after his consecration, the Father Mathew society of the Cathedral parish serenaded him, and then escorted him to Temperance Hall, where Father Cotter, Spiritual Director of the Union, presented him with an address on behalf of the temperance societies of the Diocese, together with a sub-

stantial purse of money. This was supplemented by an offering from the Father Mathew society in whose name an address was read by Timothy Reardon.

Delegates from the different societies constituting the Diocesan Union met at Stillwater on June 21-22, 1876, to participate in the deliberations of the fifth annual convention. All the Union officers were present, the Reverend J. B. Cotter having been appointed Spiritual Director to succeed Bishop Ireland. The roster of the Union contained the names of fifty-five societies with a total membership of 4,200, of which fifteen had joined the ranks since the last convention. The Crusaders and the Cadets of Stillwater having received and retained the greatest number of members during the year in proportion to the population of the parish were declared the winners of the Union Medal and of the Cadet Medal, respectively.

The address to the people gives a brief resume of the good accomplished by the Union. "Everywhere throughout the Diocese, men, alive not only to their individual good, but to the best interests of their fellowmen, are heart and soul with the cause. The time has come when the man who, by word or act, would place an impediment in the way of our movement, should be considered the enemy of our true progress; but happily, there are but few who would dare to say that our T. A. Societies have not achieved a vast amount of good, both spiritually and temporally, for our people. On the contrary, all over this broad land, the attention of non-Catholics has been drawn towards our Union, and they are lavish in their praise and admiration of that Church which, in a few years, has raised up a people once called intemperate, and made them valued citizens and earnest members of the Church. If the Union did no other good but this, it has conferred a signal benefit on society. It has given our American fellow-citizens a lofty idea of our religion; it has toned down asperities; banished bigotry, and made us all prouder than ever of our name and country. Whereas some years ago we were forced to remain silent when our people were accused of being intemperate—today we point

to them with just pride, and say, this is our work, which the Church has rendered fruitful by her blessing.

"The Total Abstinence Union has given us the surest hope of our future interests, in the education of our children in sound temperance habits, in severing the young man from those habits which led him, alas, too early, both from family and religion—making the man a good father and a kind husband.

"Since our movement commenced a new impetus has been given to the spread of Catholic literature—Catholic books, literary and scientific, and ably edited Catholic newspapers, have been more widely diffused—libraries have been established; and thus religion, while it blesses our movement, has received in turn our best endeavors.

"While each society in the Union has been engaged in its noble work, the Union of America has nearly completed a great national monument to commemorate the labors of our people both in the cause of God and country."

The address on Immigration bemoaned the fact that "the great Total Abstinence movement is behind hand, if not in the consideration of this subject, at least in proper action so worthy of our noble cause.

. . . Therefore, we beg to present the following resolution:

"1st. That our delegates be instructed to press the question of immigration at the next convention of the Total Abstinence Union of America.

"2nd. That a special board of immigration be appointed by this convention.

"3rd. That said board be authorized to publish an address to our people, whether total abstainers or not, calling on them to unite together and take some such action as spoken of above, and that said board be moreover authorized to act in all things in furtherance of this object, such as corresponding with individuals, soliciting from societies places among their members for those who may wish to emigrate, and seeing to the location of individuals and families when practicable."

Rochester was chosen as the next place of meeting and the board was instructed to fix the date of the convention some time in June, 1877. The Reverend J. McGolrick, C. M. McCarthy and J. G. Donnelly were elected to represent the Union at the National Convention in Philadelphia, July 4, 1876.

The following officers were elected: President, Charles McKenna, of Faribault; First Vice-President, Thomas Slavin, of Winona; Second Vice-President, P. D. O'Phelan, of Webster; Corresponding Secretary, D. McLoughlin, of Faribault; Recording Secretary, George W. Murphy, of Faribault; Treasurer, Thomas Harlan, of Oakwood; Sergeant-at-Arms, John Mitchell, of St. Paul.

"Resolved, That while expressing our gratitude in this Centennial year for the many favors Divine Providence has showered on our country, we must look with pardonable pride to the noble memorial being raised to the patriotism, temperance and zeal of the Catholic citizens of the Republic, we most earnestly urge our societies to assist in the erection of the Centennial Fountain at Philadelphia, and not leave the burthen of the work to the men whose zeal for the cause impelled them to design the erection of so enduring a monument to the Catholic Total Abstinence cause."

In these words, the St. Paul Union gave official expression to its hearty approval of, and desire to co-operate in, the project of erecting in Fairmount Park, Philadelphia, a Centennial Fountain to commemorate, on behalf of the Catholic Total Abstinence Union of America, the close of one hundred years of American independence.

The idea of erecting this monument was first broached at the third National Convention, held in New York in 1873, where it was "Resolved, That a grand celebration of the societies connected with the Union be held under the auspices of the Union, in Philadelphia, on the occasion of the centennial of American Independence in 1876. Resolved, That in connection with this celebration a fountain be erected under the auspices of the Union, in Fairmount Park, to commemorate it, and that the Board of Government be authorized to carry out these resolutions."

Owing to a difference of opinion regarding the propriety of the National Union financing a project of this kind, the burden of the expense incident to the erection of the memorial was borne by the Philadelphia Union. The total cost of the monument was \$55,469.98, of which amount the Philadelphia societies contributed \$41,086.36 and other societies the balance. Whether the Diocesan Union of St. Paul honored itself by contributing towards this commemorative Fountain or not, the records in our possession do not show.

A brief description of the Fountain may not be uninteresting. It consists of a central mass of white marble surmounted by a colossal statue of Moses, sixteen feet high, sculptured from a monolith of Tyrolese marble. Surrounding this rocky mound is a circular basin of marble, which receives the water that gushes in numerous jets from the central pyramid. A granite platform encircles the basin and branches off at four points into arms in the shape of maltese crosses, supporting marble pedestals on which stand four heroic marble statues, representing Father Mathew, the Apostle of Temperance, Archbishop John Carroll, the patriot priest of the Revolution, Commodore John Barry, the Father of the American Navy, and Charles Carroll of Carrollton, the Catholic signer of the Declaration of Independence. On the base of each is an appropriate inscription. The coping which surrounds the basin is divided into eight panels, on one of which is a representation of the badge of the C. T. A. U. of A., and on the others are medallions of the following Catholic patriots of the Revolutionary War: Lafayette, the friend and companion of Washington; Count de Grasse, the Commander of the French fleet; George Meade, a distinguished merchant of Philadelphia; Kosciusko, the Polish patriot; Pulaski, the defender of Savannah; Col. Stephen Moylan, Commander of Moylan's Dragoons and Aide-de-camp to General Washington; Orono, chief of the Catholic tribe of Penobscot Indians of Maine, who held a commission in the Continental Army.

Work on the foundation was commenced July 5, 1875. The Fountain was dedicated with imposing ceremony on July 4 of the

following year. The monster parade of Catholic Total Abstinence societies was viewed as it passed the Cathedral by Archbishop Wood, of Philadelphia, Bishop Quinlan of Mobile, Ala., Bishop Ireland of St. Paul, Very Rev. Dean Byrne of Trenton, President of the National Union, John Lee Carroll, Governor of Maryland, and other prominent personages. At the dedication, addresses were delivered by Governors Carroll of Maryland and Hartranft of Pennsylvania.

No memorial of the Centennial is so striking as this. It is a visible and practical example of the strength of unity and of the power that lies therein to make manifest what unity can accomplish. It is a perpetual reminder to visitors of the fact that Irish Catholic citizens served well this land in the days of the nation's peril, in the trying times of the Revolution, as well as in the fostering of a higher type of American citizenship in Church and State.

Let us return to Minnesota. Bishop Ireland entered with zeal on his new duties during the year 1876, and in his visits to the different parishes of the Diocese, for the purpose of administering Confirmation, he did not forget to urge total abstinence upon those who had not yet embraced it. As a consequence, he added many names to the rolls of existing societies and many new societies to the roster of the Diocesan Union. The principal societies organized by him were at Young America and Benton, Carver Co., and Glencoe, McLeod Co., all of which were under the pastoral supervision of the Reverend Rudolph Deustermann; at Watertown, Carver Co., in charge of the Reverend L. Weisler of Waconia; and at Winsted, McLeod Co., of which the Reverend J. Zawadzki was pastor. The Reverend Francis Pribyl of Owatonna, Steele Co., formed a new society in his home parish; Reverend Prosper Maurer of Dayton, organized in Corcoran, Hennepin Co., and in Marysburg, Le Sueur Co.; Father Stariha, at Red Wing, Goodhue Co., and at Belle Creek a Cadet society; Father Venn, at Blue Earth and Easton, Faribault Co.

The return of the Paulist Fathers for a series of missions in the Diocese of St. Paul during the autumn and winter of 1876, heralded

a renewal of interest in temperance work, such as their previous missionary tour evoked. In every parish which they visited, the local temperance society received a large accession of members to its ranks. New societies were established at Lanesboro, and St. Charles; and a second society—the Paulists' Total Abstinence Society—was organized in St. Bridget's parish, at the close of the mission. During the mission three hundred and forty-six men took the total abstinence pledge—the largest number which the missionaries pledged in any parish except in Shieldsville, where four hundred and ten were enrolled beneath the temperance banner.

At the close of the Paulist mission in Rochester, Bishop Ireland paid his first visit to that city after his consecration, accompanied by the Reverend James McGolrick of Minneapolis. On November 27, the Bishop Ireland Total Abstinence society, among others, met them on their arrival and escorted them to the residence of Father O'Gorman. The Bishop lectured that evening in the Church and the following morning administered the Sacrament of Confirmation to a large class. On the evening of the 28th., he and Father McGolrick were present in the Church of St. Thomas, Winona, when Father Elliot, C. S. P., delivered a temperance address. At its conclusion, Bishop Ireland addressed the congregation, "and after paying a humorous tribute to the acting President of the National Union (Father Cotter), and speaking in glowing terms of Winona as the great temperance center, he gave very encouraging news from all parts of the State * * * and assured us that the enemy was fast falling back by the flank movement of the Mission Fathers, and a great many of the forts were surrendering; and he thought that the day was not far distant when the great vice of intemperance would be driven from every Catholic hamlet within the Diocese of St. Paul. After his remarks he administered the pledge to over forty men and a large number of Cadets, and last, though not least, the women; as he barely mentioned his idea they all sprang to their feet and with one full swoop, he made teetotalers of our mothers, wives and sisters to

the utter astonishment of the strangers present * * * and now the young men are on the qui vive to find out who those young ladies are who took the pledge from the good Bishop on the occasion of his last visit to Winona. Let them join the Temperance Society and then they will find out—Thiggin Thu.”

This is the first recorded instance of the administration of the total abstinence pledge to women in the Diocese of St. Paul. Why had it not been thought of before? It inaugurated a new phase of total abstinence work, destined to accomplish untold good for the movement. Soon it was taken up in every parish and women total abstainers began to vie with the men in carrying on the good work. The influence of total abstinent mothers, wives and sisters in the home became a potent factor in the dissemination of total abstinence principles among the men; and their example was largely instrumental in keeping husbands, sons and brothers faithful to the obligations they had assumed.

A retreat for the members of the temperance societies of the parish began in the Cathedral on December 20, and on Christmas morning they approached Holy Communion in a body. Thus fittingly was the year 1876 brought to a close. It had witnessed a great revival along the lines of temperance work throughout the Diocese, together with a correspondingly large increase in the number of professed adherents of the cause. With it the first period in the history of the present total abstinence movement in the Diocese of St. Paul comes to an end. This was the period of growth during which the mustard seed of total abstinence developed into a giant tree whose branches spread in all directions from the parent trunk. This growth was preliminary to the golden age of total abstinence, when it could be said, as Bishop Ireland said to his beloved Father Mathew society towards the end of 1876, “there was not a parish in the Diocese of St. Paul where the cause was not flourishing.”

One of the Missionary Fathers, the Reverend Edward B. Brady, C. S. P., bears witness to the excellent results accomplished by the

total abstinence movement in Minnesota during this period. In an address delivered before a temperance society in New York, in the early part of 1877, he says: "I only wish, my dear friends, you could see society where temperance is the order of the day; where there is no liquor, no drinking, no intoxication. There you would see the reflection of heaven upon earth. I have seen that out in the wild woods of Minnesota. I have seen our people go out into the forest, cut down the trees; build up a little log cabin; year by year clear away an acre of land around their little homes, and there establish a Catholic Church, then a Temperance Society, and go on year by year, advancing in prosperity and virtue, until at last, inside of 8 or 10 or 12 years, you would see those men, every one of them, independent. They would tell you that they were more independent, more happy, than the President of the United States; that they had everything they needed—that they wanted for nothing at all.


"Many a time I have met some of those old settlers, shaken them by the hand, and asked them how long they had been in the woods. Some would tell me 8 years, some more. I would say: 'Well, my dear friend, I am glad to see you doing so finely; you are getting along wonderfully well; your children are good, you have a nice, comfortable homestead, and you are happy and contented.' 'Yes, Father, thank God, I have,' would be the reply; 'but do you know why it is? It is because I am a temperance man; I have never allowed liquor to come into my house, and God has blessed me; everything I have laid my hand to has prospered; my family is growing up virtuous, and I am a happy and contented man, and I owe it all to this great virtue of temperance.'"

JAMES M. REARDON.

St. Paul Seminary, St. Paul, Minn., April 5, 1909.

Fort Beauharnois, Near Frontenac, Minn.

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 ANY of the early explorers in the American Northwest selected advantageous spots in the territories visited by them for the purpose of establishing posts, pretentiously called forts, which were intended to serve manifold objects. They were first of all centres of trade, to which the Indians carried their goods, chiefly peltries, for the exchange of wares brought by the white men. They were secondly centres of influence for good among the savages. Many of the voyageurs were interested not only in their commercial ventures but also in the moral and religious uplifting of the natives, or in establishing peace among the various tribes. Sometimes, alas, these higher aims were lost sight of; and then the brutal instincts of the wild man were only intensified. Then again, these forts served as places of refuge, whenever the original inhabitants of the plain and forest set themselves against the invasion of the white man. Thus to confine myself to what is now Minnesota or adjacent territory, the explorer Perrot¹ in

1. Nicolas Perrot was born in France in 1644, came to Canada when very young, travelled much in the West as a fur trader or, also, in responsible government positions, and died some time after the year 1718 at Becancour, Lower Canada. The Fort Perrot was located on or near the site of the present town of Wabasha, Minn.; that of St. Antoine was near the town of Pepin, Wis.

1683 established a post on the Minnesota shore of Lake Pépin at its outlet, known as Fort Perrot, and in 1685 one on the northeastern shore of the same lake about six miles from its mouth, called Fort St. Antoine. Le Sueur,¹ a contemporary of Perrot, erected in 1695 a fort on an island in the Mississippi below Hastings, known as the Isle Pelee or Prairie Island, and in 1700 the Fort L'Huilier on the Blue Earth river about three miles from its junction with the Minnesota.

The Fort Beauharnois, which forms the subject of this paper, was undoubtedly erected for the same or similar purposes; but directly it was connected with an idea, which took hold of nearly all the early explorers: the discovery of the Western sea. Ever since the finding of Hudson Bay in 1610 investigations were instituted for a passage leading from the Bay towards the ocean in the West. These attempts were made with but few exceptions by English navigators. The route by Hudson Bay was barred to the French; but they had other ways open to them, either along the Great Lakes, or else from the Mississippi along one of its Western tributaries. As early as 1685 Daniel Greysolon, Sieur Du Luth,² suggested that a post should be erected in the Sioux country for the furtherance of his planned discovery of the Western coast. About the year 1688, Jacques de Noyon,³ a young voy-

1. Pierre Charles le Sueur was born of French parents in Canada in 1657, travelled along the Mississippi and Minnesota rivers, and in 1700-01 worked in what he believed to be a copper mine along the Blue Earth river, about three or four miles above its junction with the Minnesota. His death occurred probably in Louisiana, some time after the year 1702.

2. Daniel Greysolon, Sieur Du Luth, was born about the year 1645, at St. Germain-en-Laye, France, and came to Canada in 1670. He explored the countries along Lake Superior to its Western extremity, and also parts of central and southern Minnesota. In the autumn of the year 1679 he held a convocation of many Indian nations near the site of the present city of Duluth, for the furtherance of peace with the Sioux; and in 1680 he met Father Hennepin in the region around Mille Lacs and rescued him from the captivity among the Sioux. His death occurred the 26th. of February, 1710, at Montreal.

3. Jacques de Noyon was born at Three Rivers, Lower Canada, in 1688. A description of his voyage is found in a memorandum of the Intendant Begon, written at Quebec the 12th. of November, 1716. (Margry, vol. VI. pp. 495, ff.).

ageur, went to the West of Lake Superior by way of the Kaministikwia river, traversed the Cristinaux or Rainy Lake and reached the Lake of the Woods at a point, where the Winnipeg river begins, from which, the savages told him, he might make the return journey to the Western sea in about five months. Nothing of a practical character, however, was undertaken in that line until the year 1716, when the Marquis de Vaudreuil,¹ then Governor of New France, and Begon,² the Intendant, submitted definite proposals to the Duke of Orleans,³ Regent of France, in a report addressed to him on the 12th. of November of said year. The establishment of three posts was suggested: one at Kamanistigoja, or at the mouth of the Kaministikwia river on Lake Superior, one on the Lake of the Cristinaux or Rainy Lake, and another on the Lake of the Assiniboels or Lake of the Woods. The king of France, Louis XV. (1715-74), or rather the Regent, the Duke of Orleans, approved of the plans in a memoir of the 26th. of June, 1717; but yet before its arrival the government of Canada despatched to the West, the Lieutenant de la Noue,⁴ who erected a stockaded fort at the mouth of the Kaministikwia river before the beginning of the winter of the year 1717-18.

A few years afterwards, in 1720, an elaborate memoir for the discovery of the Western sea was drawn up by Father Bobe,⁵ and presented to the king. It contained the suggestion of six possible routes to the Western sea; of these four were located in the northern part of the country. They were from the headwaters of the Mississippi, of either

1. Philippe de Rigauld, Marquis de Vaudreuil, was Governor of Canada from 1702 until his death in 1726.

2. Claude Michel Begon, Sieur de la Picardiere, a French naval officer, came to Canada in 1710, as Intendant, or second officer of the colony, and remained in that position until 1726.

3. Philip, Duke of Orleans, a nephew of Louis XIV. (1643-1715), was Regent of France during the minority of Louis XV. (1715-74), from 1715 to 1723.

4. Zacharie Robutel de la Noue, a native of Montreal, was an officer in the colonial service. He was killed in 1734 by a band of Iroquois.

5. Father Bobe was a priest of the Congregation of the Mission, the society founded by St. Vincent de Paul.

the Missouri or the St. Peter (Minnesota) rivers by other streams flowing West, from the Western end of Rainy Lake by streams or other waterways to the West, or finally by an overland route from the country of the Assiniboels in the neighborhood of Lake of the Woods. It appears that the French government did not accept any of the proposals; because in 1720 the Regent commissioned Father Charlevoix,¹ the historian of New France, to make a journey through the French possessions of America in order to gather all possible information relating to the feasibility of discovering the Western sea. Father Charlevoix left France early in July of said year and arrived in Quebec towards the end of September. From there he made his exploration trip along the St. Lawrence, Lake Ontario, Lake Erie, Lake Huron, Lake Michigan, the Illinois river, the Mississippi to New Orleans, and from there back again to France, where he landed the 25th. of December, 1722. During his journey he visited all the French posts along his route, and tried to get the desired information from the French officers, from the inhabitants of Canada, from other voyageurs, and from the Indians. His observations were written down in several memoirs presented to the Count of Toulouse, Minister of the Navy, and to the Count of Morville, Minister and Secretary of State, all during the year 1723. The gist of his recommendations was either to ascend the Missouri river and start for the West from its source, or else to establish a post among the Sioux, which would enable the officers and missionaries stationed there to gather information from the savages concerning the Western sea. He made the offer of either conducting personally the enterprise, or at least of installing the missionaries in the Sioux country, in the case that his second proposal were accepted. However, he made no secret of his preference for the first, because it would be quicker, and the establishment of a post among

1. Pierre Francois Xavier de Charlevoix was born at St. Quentin, France, October 24, 1682, and entered the novitiate of the Jesuits in Paris. From 1705-09 he was a teacher in the Jesuit College of Quebec. His death occurred February 1, 1761, at La Fleche, France. Among his works the most remarkable is the "Histoire de la Nouvelle France," (Paris, 1744).

the Sioux appeared to him at the time inexpedient owing to the hostility of the savages to the French.

Soon after the report of Father Charlevoix was handed in, the government of France resolved to try the second expedient, and to send two missionaries to the Sioux country, who were to gather more detailed information about the Western sea before the expedition itself would be undertaken. The motives which guided them in their resolution were undoubtedly the saving of unnecessary expenses which the hazardous trip to the Western coast would entail, and the hope of converting some of the savages to the Christian religion. Instructions in that sense were communicated forthwith to the Marquis de Vaudreuil, Governor of New France; and yet in the summer or fall of the year 1723 arrangements were made with Father de la Chasse,¹ Superior of the Jesuits in the colony, for carrying out the orders of His Majesty. In the spring of the following year 1724 Father Guymoneau² was to depart with a lay brother, and a second Jesuit priest was to follow soon afterwards. The Marquis de Vaudreuil would have desired to send the missionaries and an officer to their destination before the end of the year 1723; but he was prevented from doing it on account of the hostilities then displayed by the Sioux, who in the spring of that year had killed several Frenchmen passing from the colony of Canada to Louisiana. Still he hoped to carry out the project during the following year, since Father Marest,³ who was well acquainted with the Sioux, informed him that only the wandering and not the stationary men of their tribe were hostile to the French and adverse to the principles of

1. Joseph Pierre de la Chasse was born at Auxerre, France, May 7, 1670. At the age of 17 he became a Jesuit novice at Paris, and came to Quebec in 1700. From 1719 to 1726, he was Superior of the Canadian missions. His death occurred at Quebec, September 27, 1749.

2. Jean Charles Guymoneau was born March 14, 1684; he entered the order of the Jesuits October 3, 1704; arrived in Canada in 1715; died in the Illinois mission February 6, 1736.

3. Joseph Jean Marest was born March 19, 1653, and entered the Jesuit novitiate at Paris at the age of 18. He came to Canada about the year 1686, and was among the Sioux about the years 1689 and 1702. His death occurred at Montreal in October, 1725.

Christianity. No practical steps, however, were taken until the spring of the year 1725, when Father de la Chasse commissioned Father Chardon,¹ then stationed at the mission of St. Francis Xavier on the Southern extremity of Green Bay, to betake himself to the country of the Sioux. The journey was rendered impossible for various reasons, which Father Chardon explained in a letter of the 21st. of July, 1725, to his Superior. In addition to the Frenchmen killed by the Sioux in the spring of 1723, two more were put to death in the spring of 1725 by a party of Kickapoos² and Foxes;³ the Foxes declared that they would not permit the French to go to the Sioux and interfere with their own trade amongst them; the Sioux and the Foxes allied together harassed much the Illinois⁴ Indians and the French established among them; and their influence induced also the Sacs⁵ to make common cause with them. Before anything could be undertaken in the country of the Sioux, the French had to win the good will of the Indian tribes near Green Bay. For that purpose the Sieur de Lignery⁶ was sent there in the spring of 1726; and on the 7th. of June he

1. Jean Baptiste Chardon was born April 27, 1672, at Bordeaux, France, entered the order of the Jesuits September 7, 1687, arrived in Canada in 1699, and died at Quebec, April 11, 1743.

2. The Kickapoos were a tribe of North American Indians, found in the Ohio valley. The name means smooth, i. e., without rapids or obstructions.

3. The Foxes were a tribe of North American Indians, found in Wisconsin as far North as Lake Superior. The Ojibways and French forced them to the South of the Wisconsin river. The name is a translation from the French word *Renards*, probably given from the custom of painting their robes the colour of the Fox.

4. The Illinois were a confederacy of North American Indians, found in Illinois and adjacent territories; they were allies of the French. The name derives from "illini": man, to which the French added their plural ending of "ois."

5. The Sacs were a tribe of North American Indians, who originally lived at the mouth of the Ottawa river. They were driven by the Iroquois to Northern Wisconsin, where they united with the Foxes.

6. Sieur Marchand de Lignery, a colonial officer, was sent to Michilimackinac in 1710 as second in command. He remained there for many years and advanced to the degree of commandant. Afterwards he took part in the wars against the English.

concluded a treaty with the chiefs of the Foxes, Sacs, and Winnebagoes.¹

Meanwhile, fresh orders were sent from Paris to Canada for the establishment of the Sioux mission. On the 14th. of May, 1726, a memoir of the king was drawn up and sent to the Marquis Charles de Beauharnois,² then Governor of New France, enjoining him to send to their destination a commanding officer and two Jesuit missionaries. The Governor applied at once to the Superior of the Jesuits for two capable subjects; and he received a reply in the affirmative. On the 30th. of April, 1727, he requested the Minister of the Navy in Paris for a certain number of mathematical and astronomical instruments, which the missionaries were to use in their scientific investigations. Then in order to avoid all expenses for the government he formed an association of merchants, known as the Company of the Sioux, with whom he concluded a very favorable contract on the 6th. of June, 1727. The Company of the Sioux was to have for three years and more, if so desired after the lapse of the first period, the exclusive right of trading in the country of the Sioux and wherever the Sioux went in their hunting expeditions. In return the associates were to build a stockade fort, a chapel, a house for the commanding officer, and one for the missionaries in the place and in the manner indicated to them by said officer; they were to transport on their canoes all things necessary for the commanding officer as well as for the missionaries during all the years that the contract would hold. An interesting clause of the document was that no member of the Company was to cede his share to others, unless they were persons of good morals, far from all scandal, and incapable of placing any obstacle in the way of establishing Christianity among the savages.

1. The Winnebagoes, or the Puants, were a tribe of North American Indians, found in Wisconsin along Green Bay and the Fox river. The word derives from the corruption of a nickname meaning dirty water.

2. Charles de la Boische, Marquis de Beauharnois, was born about 1670. He was Governor of Canada from 1726 to 1747. His death occurred in France in June, 1749.

The missionaries selected for the new station were Michael Guignas¹ and Nicholas de Gonnor;² at their request Rene Boucher,³ Sieur de la Perriere, was chosen as the commanding officer. Together with the men from the Sioux Company they departed from Montreal on the 16th. of June, 1727, arrived at Michilimakinac the 22nd. of July, and remained there for the rest of that month. Then they sailed to the Southern extremity of Green Bay, and hence along the Fox river through the country of the Puant or Winnebago Indians and of the Foxes. They stopped for a little while in the villages of these savages, and concluded friendship with them. Father Chardon from the mission at the Bay was with them during these visits, and was of great help in smoothing over the difficulties, which the voyageurs dreaded from these tribes. After having crossed the customary portage from the Fox to the Wisconsin river they sailed down this stream to the Mississippi, and hence up the current as far as Lake Pepin, where they arrived the 17th. of September.

Here they made the end of their journey, and looked around for a suitable site, on which to locate their settlement. They discovered a low point of land stretching into the river towards the middle of the Western shore; the soil in the neighborhood was good for cultivation, and there was an abundance of timber and game. On the morrow of their arrival they commenced work; and on the 4th. day thereafter the entire fort was completed. It consisted of four lines of wooden posts, each 12 feet high, with two bastions, encircling an area of 100 feet square. The three buildings required were finished before the end of October; they were 30, 38, and 25 feet long by 16 feet wide, very com-

1. Michael Guignas was born at Coudom, France, January 22, 1681, became a Jesuit novice at Bordeaux in 1702, and arrived in Canada in 1716. His death occurred at Quebec, February 6, 1752.

2. Nicholas de Gonnor was born in the diocese of Lucon, France, November 19, 1691, entered the order of the Jesuits at Bordeaux in 1710, and came to Canada in 1725. His death occurred at Quebec, December 16, 1759.

3. Rene Boucher, Sieur de la Perriere, was born at Three Rivers, Lower Canada, in 1668. He was a distinguished officer in the colonial service.

modious, and did not crowd the space. The fort was called Fort Beauharnois in honour of the Governor; while the mission or the chapel attached to it was dedicated to St. Michael the Archangel, that being the name of Father Guignas. The savages assembled around the Fort to the number of about 90 huts with about 150 men. Towards the end of November they departed for their winter quarters; and in the spring of 1728, without returning to the Fort they went on their hunting expeditions. While engaged in this work they fell in with a party of prairie Sioux, by whom they were invited to accompany them to a war against the Mahas,¹ which invitation they accepted, and returned to the Fort only in the month of July following.

An interesting incident occurred soon after the building of the Fort. On the 4th. of November was the day of St. Charles, the feast of the Governor. In the morning the holy sacrifice of the Mass was offered up for him; and in the evening a display of fireworks was to be exhibited. But the slowness of the pyrotechnists and the variable-ness of the weather made it necessary to postpone the celebration to the 14th. of the same month. On the evening of that day some very beautiful rockets were shot off; and the air resounded with a hundred shouts of "Vive le Roy," and "Vive Charles de Beauharnois." The most amusing feature was the terror that struck the Indians. When they saw the fireworks in the air and the stars fall from heaven, their women and children fled in awe; the braver ones among their men cried for mercy and begged that the astonishing display of that terrible medicine be stopped.

It was unfortunate that the Fort Beauharnois was built on rather low ground. During the spring of the year 1728 the waters rose high; and the buildings were filled with the liquid element to a height of 2 feet and 8 inches. On the 15th. of April the whole company had to evacuate them and camp outside until the last of the same month, when the damages were repaired to some extent.

1. The Mahas were probably the same as the Mandans, a tribe of the Sioux family, to whom the Sioux were often hostile.

One of the missionaries, Father de Gonnor, left the Fort in the spring of 1728, returned to Canada, and was sent soon afterwards among the Iroquois in the East. That was not the only misfortune that befell the new establishment. The Indian tribe of the Foxes, in spite of the friendship shown to the men of the Sioux Company in their journey to Lake Pepin, commenced to molest the traders, who had to pass through their country in order to reach Fort Beauharnois and the land of the Sioux. An expedition undertaken against them by the Sieur de Lignery in the summer of the year 1728 had no result, since the Foxes fled beyond the Mississippi to the Iowas.¹ The result was that the greater number of shareholders in the Sioux Company withdrew, and declined to trade in a district that offered so uncertain prospects. That meant, if not the ruin, at least the partial abandonment of Fort Beauharnois. As a matter of fact at the beginning of October, 1728, 11 Frenchmen and Father Guignas embarked in their canoes on Lake Pepin, and descended the Mississippi to reach the mouth of the Illinois river, and to return by that route to Canada, since the way by the Wisconsin and Fox rivers was barred by the hostile Foxes. About midway from their starting point to the mouth of the Illinois, the whole party of voyageurs were made prisoners on the 15th. of October by bands of Mascoutens² and Kickapoos, who were allied with the Foxes; only three of them made their escape and brought intelligence of the fact to the Governor Beauharnois. Father Guignas with the other men remained in captivity for about 5 months; during this time they suffered much, and were often in danger of being handed over to the Foxes, or else of being burned at the stake. But the good missionary gained such an influence over these savages, that he induced them to come with him to the Illinois, who were friendly to the French. This was done in the spring of 1729; and there the Mas-

1. The Iowas were a tribe of North American Indians, belonging to the Tciwere division of the Sioux family.

2. The Mascoutens were a tribe of North American Indians, located at the time along the lower Wisconsin and the Mississippi rivers.

coutens and Kickapoos made peace with the Illinois and the French, and were thus detached from their alliance with the Foxes. About 7 or 8 months after that Father Guignas was brought again to the Illinois and spent the winter of 1729-30 with them;¹ from there he returned to Canada. According to all appearances the other prisoners were released before that, during the spring or summer of 1729.

In spite of these adverse circumstances the Fort Beauharnois was not lost sight of entirely. During the winter of 1728-29 it was in charge of a young officer, named Christopher Dufrost, *Sieur de la Jemmeraye*,² who brought a chief of the Foxes to St. Joseph in Southern Michigan. In the summer of the year 1729, a party of French voyageurs went to the post in the Sioux country for trading purposes, and obtained the permission from the Governor Beauharnois. In a communication from the same to the Minister of the Navy and Colonies, dated the 25th. of October, 1729, a strong plea was made for the maintenance or the reestablishment of the Fort among the Sioux. In the opinion of Beauharnois the Sioux were entirely friendly or at least respectful to the French; and in order to maintain them in these good dispositions the presence of Frenchmen among them was absolutely necessary. It would be incumbent upon those who were to dwell with them to keep them away from the hostile influence of the Foxes. If the first Company of the Sioux was dissolved, a new one might be formed, the members of which would bear again most, if not all, the expenses connected with the establishment. As to the buildings of the Fort the Governor was apprehensive, lest the Frenchmen who wintered there in 1728-29, tore them down. At any rate as they were on low ground and liable to be flooded by high water, he suggested the construction of a new post on the higher ground somewhat removed from the first site.

1. Cf. *Lettre du Pere le Petit au Pere d'Avaugour*, in Thwaites, *The Jesuit Relations*, vol. 68, pp. 206, 08.

2. Christopher Dufrost, *Sieur de la Jemmeraye*, was a nephew of de la Verendrye; he was born in Canada, December 7, 1707.

In the meantime it was thought well to make a new campaign against the Foxes and their allies. During the spring and summer of the year 1730, the *Sieur Marin*¹ and the *Sieur de Villiers*² inflicted crushing defeats upon them, without, however, breaking their opposition completely.

Without waiting for a reply from the home government the Governor Beauharnois proceeded to reestablish the post among the Sioux. A new Company of merchants was organized, with which he concluded a contract on the 6th. of June, 1731, which was about identical to the first, with the exception that the new Fort to be built was to comprise an area of 120 feet square. He believed himself to be justified in his action by the consideration, that the Sioux, who had given no support to the Foxes, were entitled to this mark of esteem. His views were corroborated by those of the *Sieur de la Verendrye*,³ who was going to journey through the country of the *Cristinaux*⁴ and *Assiniboels*⁵ for the discovery of the Western sea, and believed that the establishment of the post among the Sioux would enable the French to trade profitably with the savages of those Northern regions. The new commander of the Fort was the *Sieur de Linctot*,⁶ who started for his destination during the summer of the year 1731. Being unable to arrive at his quarters before the winter he put up an encampment at Trempealeau, Wis.,

1. Pierre Paul, *Sieur de Marin*, was born in Canada, March 16, 1690. He was a member of the Sioux Company formed in 1727, and was commander of Fort Beauharnois from 1750 to 1752. His death occurred October 29, 1753, at the Fort St. Peter in Northwestern Pennsylvania.

2. *Sieur Neyon de Villiers*, a colonial officer, was stationed at the fort on the river St. Joseph, Mich., when the expedition was undertaken.

3. Pierre Gautier Varennes, *Sieur de la Verendrye*, was born at Three Rivers, Lower Canada, in 1685. He became famous for his explorations in the country to the West of Lake Superior.

4. The *Cristinaux* or *Crees* were a tribe of North American Indians, located principally in Manitoba, Canada.

5. The *Assiniboels* or *Assinibolns* were a tribe of North American Indians of the Sioux family, located largely in Manitoba, Canada.

6. *Sieur Godefroy de Linctot*, a colonial officer, was commandant at various posts before being sent to Fort Beauharnois. Thus, in 1726 he arranged for peace between Chippewas and Sioux, while at La Pointe, on Chaquamegon Bay. Shortly afterwards he was at Detroit.

about 75 miles below Lake Pepin. In the spring of 1732, he went up to the site of the old Fort; and a new one was erected on higher ground at some distance. It comprised the usual 4 lines of posts, 120 feet long each, 4 bastions, a chapel, the houses for the commanding officer and for the missionary. Father Guignas was again the resident Chaplain; during succeeding years he had much to suffer, being continually exposed to privations and threats on the part of the hostile Sacs and Foxes.¹ The Sioux expressed very openly their rejoicing over the return of the French. Soon after the erection of the post, 62 huts of these savages were planted there, to which were added a certain number by a band of Puants or Winnebagoes, who had followed Linctot from the region around Green Bay. More Sioux were expected to come to the neighborhood of the Fort after the hunting expedition; and their chiefs were to go to Montreal in 1733 to pay a visit to the Governor of New France.

The loyalty of the Sioux was put to a test during the summer of the year 1733; and they stood it to the entire satisfaction of the French. The Foxes allied with the Sacs tried to make trouble in the French establishment at Green Bay. They were completely routed by the young officer Coulon de Villiers, a son of the above-mentioned *Sieur de Villiers*; and then they endeavored to find refuge either with the Sioux or with the Iowas. But both nations declined to shelter them; and thus they established themselves near the mouth of a small river called "*aux Boeufs*,"² some two or three days' journey below the Wisconsin river.

In 1735 a change occurred in the staff of Fort Beauharnois. The *Sieur de Linctot*, the commanding officer, asked to be relieved, and he was replaced by *le Gardeur*, *Sieur de Saint-Pierre*,³ who was thought

1. Cf. Aulneau Collection, pp. 26, 50, 54, 55.

2. Probably the Rock River, which flows into the Mississippi near Rock Island, Ill.

3. Jacques le Gardeur, *Sieur de Saint-Pierre*, was born in Canada, October 24, 1701; he became a distinguished officer in the colonial service. His death occurred during the battle of Lake George, September 8, 1755.

to be particularly fit on account of his long experience with the savages. Otherwise the reports from the Fort were rather encouraging. The trade was very heavy. With that of the forts on Rainy Lake and Lake of the Woods, it amounted to about 100,000 furs of beaver within one year. The Sioux seemed to be altogether loyal to the French; and their refusal of receiving the Foxes in 1733 was particularly appreciated. It was on these grounds that the Governor de Beauharnois endeavored to justify the establishment of the post to the French government, which seemed to think that he had acted with undue haste. The report relating thereto was written the 13th. of October, 1735.

Early in the year 1736, a change of heart became noticeable in the conduct of the Sioux towards the French of the post at Lake Pepin. On the 6th. of May, 54 of their warriors passed by the Fort without informing the commander of the object of their journey. They descended the Mississippi, and having met two French travellers near the Illinois river, killed and scalped them, returned to the Fort, and celebrated the scalp dance for 4 days, without telling what nation they had attacked. The Puants or Winnebagoes around the Fort learned of it and advised the French. Shortly afterwards, on the 6th. of June, occurred the massacre of young de la Verendrye and his party¹ on an island of the Lake of the Woods; the French at Fort Beauharnois received intelligence of this on the 23d. of August through letters carried to them by a band of Ojibways² from La Pointe at Chaquamegon Bay. At first the Sioux tried to persuade the commander Saint-Pierre, that they had no part in the massacre of the Lake of the Woods. Thus he was told on the 16th. of September by 10 of their men, among whom there were three chiefs. But when the officer questioned them concerning the two Frenchmen killed along the Mississippi, they could give him no answer. After this occurrence they became in-

1. The massacre of de la Verendrye and his party by a band of Sioux will be related in an article upon the discovery of Fort St. Charles.

2. The Ojibways, or Chippewas, were a band of North American Indians, located along the shores of Lakes Huron and Superior. The French named them *Saulteurs*. People of the Falls, from the band first met at Sault Ste. Marie.

solent. On the 18th. of December, 36 of their men arrived with their families. They started with setting fire to the buildings of the Puants or Winnebagoes, the friends of the French; and after an insulting answer to the commander who asked an account of their doing, they tore out the posts around the garden of Father Guignas and burned them. On the 24th. of January, 1737, the gates of the Fort being open, 40 men of the Sioux forced their way inside, and threatened to sack everything. The commander was able to expel them all from the enclosure.

It seems altogether likely that the Sioux commenced to detest the French, because of the help and protection afforded to the Cristinaux or Crees settled along Rainy Lake and Lake of the Woods, who were the enemies of the Sioux. The massacre of the French party in the Lake of the Woods was perpetrated by a band of Sioux, who were cruising in those waters to surprise the Crees.

The situation at Fort Beauharnois was complicated by a strife between a band of Ojibways from Lake Superior and the Sioux, in which the Winnebagoes around the Fort became involved. A party of 30 Sioux, being in the Lake Superior region, met an Ojibway with his wife and two children, killed and scalped them around the 20th. of March, 1737. The Ojibways, having heard of the outrage, went at once to avenge the crime and arrived at Fort Beauharnois on the 21st. of May. They succeeded in enlisting the sympathy of the Puants or Winnebagoes against the Sioux. The commander, Saint Pierre, did all he could to protect the Sioux, who were not very numerous at the time, and to prevent bloodshed on both sides. He succeeded to a large extent; and nearly all the Sioux made their escape under cover of the night. When the affray was over the Winnebagoes were afraid to remain any longer in the country of the Sioux, of whom they had become enemies; and they departed with the Ojibways.

The French at Fort Beauharnois lost courage in their turn. The commander, Saint Pierre, held council with the *Sieur de Linctot*,¹ sec-

1. *Sieur Campeau de Linctot*, son of *Godefroy de Linctot*, was a member of the second Sioux Company, formed in 1731; from 1735 to 1737, he was second in command at Fort Beauharnois, under *le Gardeur de Saint-Pierre*.

ond in command, with Father Guignas and all the other French in the post. They all were of opinion that the only thing for them to do was to leave the post, burn the Fort, and to make their escape, because otherwise they ran the risk of being killed at any time by the Sioux. The commander was unwilling to go, because he believed that the Sioux would not be so ungrateful after all he had done for them, and it was in the interest of all concerned to remain at the post. But the unanimous sentiment was that it was better for them to sacrifice some of their goods rather than their lives; and thus the officer and all his company evacuated the Fort on the 30th. of May, 1737.

The records and the information concerning Fort Beauharnois after this second abandonment are very meager, at least as far as published. In 1743 and 1746, deputations of the Sioux went to Quebec and petitioned that trade might be resumed with them, and the Fort at Lake Pepin be reestablished. In 1749, the elder Sieur Marin informed the Marquis de la Jonquiere,¹ then Governor of New France, that the Sioux had asked very persistently for the reestablishment of a post in their country. The Marquis acquired the conviction that the matter would be of great help to the Colony, since it would strengthen the powerful Sioux in their friendship towards the French, open new prospects of trade, and facilitate new discoveries in the West. Consequently the said Sieur Marin was sent to Lake Pepin in the summer of the year 1750; and the Fort Beauharnois was reopened. Among the instructions which he received from de la Jonquiere, was that he should go up to the source of the Mississippi, and see whether there was not another river, that would flow from there to the Western ocean. Hence the discovery of the Pacific was still looked on as the one object to be sought after. Marin remained at the post of Lake Pepin until the year 1752, when he was relieved by his son, the younger Marin.² Dur-

1. Jacques Pierre Taffanel, Marquis de la Jonquiere, was Governor of Canada from September, 1749, to the time of his death in February, 1752.

2. Joseph Marin, a son of Pierre Paul, was born in Canada, February 5, 1719. He took part in the struggle against the English, and was made a prisoner at the fall of Quebec in 1759. After the cession of Canada to the English, in 1763, he returned to France.

ing the two years that he stayed, he visited many nations in the West, as yet unknown to the French; and made peace between the Illinois and the nations in Wisconsin and Minnesota that were hostile to them. On these excursions he travelled more than 2,000 leagues on foot, sometimes on snow and ice; and ran many risks among the savage tribes. In 1754 he returned to Quebec; but was sent once more, in 1755, to the upper Mississippi, by the Marquis Duquesne,¹ then Governor of Canada. The Indians of these regions were getting restless owing to the incipient struggle between France and England over the possession of Canada.

While the two Marins were stationed at Fort Beauharnois, le Gardeur de Saint-Pierre was sent for the discovery of the Western ocean along the route to the West and Northwest of Lake Superior. He started in June, 1750, and returned to Quebec in October, 1753. During his journey he endeavored to make peace between the Crees and the Sioux; and he had an understanding to that effect with the younger Marin. Apparently he had some success in the matter; since several of the Cree and Sioux chiefs were to have a meeting of peace in 1753 at Michilimakinac. The meeting, however, did not take place owing to some misunderstanding as to the time set for the event.

It is not likely, that Fort Beauharnois was reoccupied after the year 1755; the conflict between France and England made it necessary for the Governors of Canada to concentrate all the available forces in the East. At any rate after the surrender of Canada to England in 1760, it was never used again. Some later travellers, who passed in that neighborhood, spoke of Fort Beauharnois in their accounts. Thus Captain Jonathan Carver,² the first British explorer in Minnesota, mentioned "the ruins of a French factory, where Captain St.

1. The Marquis Duquesne de Menneville was Governor of Canada from July, 1752, to July, 1755.

2. Jonathan Carver was born at Stilwater, Conn., in 1732, and died at London, England, January 31, 1780. He was a British soldier and traveler, who explored the countries along Lake Superior, the Mississippi and St. Pierre (Minnesota) rivers within the years 1766-68.

Pierre carried on a very great trade with the Naudowessies" (Sioux). Lieutenant Z. M. Pike,¹ the first officer of the U. S. army to pass through Lake Pepin in 1805, says that "the French built a stockade on Lake Pepin, on the West shore just below Sandy Point, and, as was generally the case with that nation, blended the military and mercantile professions by making their fort a factory for the Sioux."

With regard to the exact site of Fort Beauharnois, the contemporary records are not very explicit nor satisfactory. Father Guignas in a letter of his written from the post the 29th. of May, 1728, says that their establishment was put up on a low point of land stretching into Lake Pepin about midway up the shore on the Northern side, at the latitude of 43° 51'. The indication of the latitude is certainly either an error of Father Guignas or a mistake of the editor or printer; for the Southern extremity of the Lake is above the 44th. degree. What was meant by the Northern side is not very clear either, because just in its central part the Lake stretches practically from North to South; and hence the Western shore must have been mistaken for a Northern one. As a matter of fact, the American officer Z. M. Pike, who passed through the Lake in 1805 (about 50 years after the abandonment of the post), says that the stockade fort was located on the West shore just below "Pointe du Sable." Pointe du Sable or Sandy Point is a long and pointed bank of sand, which stretches into the Lake from West to East, just about the central part. It is altogether likely, that the first Fort Beauharnois was situated on the higher space of that very Sandy Point, which is very low as mentioned in the description of the time, and exposed to inundation at an exceptional rise of the water. Furthermore the site offered very special advantages to a military garrison, because it commands a very extensive view over the entire central part of the Lake, both towards the North and the South. Finally the timber on the Point is all of younger growth,

1. Zebulon Montgomery Pike, an American General, was born in New Jersey, January 5, 1779, and was killed during the assault on York (Toronto), Canada, April 27, 1813. In 1805-06 he undertook exploring expeditions to the West, and visited Pike's Peak, Colorado.

which indicates that long ago a clearing was made there. In fact Father Guignas in the above-mentioned letter tells us, that the wood on the site of their Fort was very dense, but that much of it had been cut down during the winter after their arrival, because the cold season had been very long and intensely severe.

The second fort was built in 1732. Governor de Beauharnois, in his recommendation to the Minister of the Navy and Colonies, dated the 25th. of October, 1729, suggested that the new fort be built on a higher elevation, some four or five arpents away from the edge of the water, so as to avoid the recurrence of floods. No doubt the recommendation was carried out. In all probability this new fort was located on the site of the present Villa Maria, the Convent and Academy, conducted by the Ursuline Sisters. The plateau, on which the school stands, is the first and nearest elevation of land to be met with from Sandy Point or from the shores of the adjoining Lake. And as in the case of Sandy Point, so also on this spot the trees are all of a comparatively young growth; hence a clearing was made here also, for building or heating purposes. The Villa or the site of the ancient fort and Sandy Point directly below are about one mile East of the station of Frontenac on the Chicago, Milwaukee and St. Paul Railroad. Almost directly opposite from Sandy Point, on the Wisconsin shore of Lake Pepin, is the romantic cliff of Maiden Rock.

Some interesting finds were made not long ago in the neighborhood of old Fort Beauharnois. Near the station of Frontenac some workmen, while excavating the ground for a cellar in 1887, discovered two cannon balls of ancient make, which had the size of a smaller chicken egg but were completely round. General Israel Garrard, a well known settler in the old village of Frontenac, obtained possession of the interesting objects, and presented one to the Academy of Villa Maria. Probably these balls were fired from the Fort at some Indian enemy moving through the valley towards the settlement of the French. . . In the summer of 1897, the pupils of the State Training School of Red Wing, Minn., were camping on Sandy Point; and one

of the boys while out bathing found in a bay on the South side, a pile of ancient leaden bullets, about 100 in all. Seven of them were presented to Villa Maria by Miss Aemilia E. Willard, principal of the Training School. Perhaps the bullets were all in a bag and dropped into the Lake at the departure of the French. Both the cannon ball and the bullets are kept in the museum of Villa Maria Academy.

The Ursuline Convent and Academy of Villa Maria at Frontenac stand, therefore, on historic ground. The school was opened the 8th. of September, 1891; the Archbishop of St. Paul presided at the dedicatory exercises. In order to link the present with the past, in order to perpetuate the interesting history of Fort Beauharnois, His Grace blessed the beautiful chapel of the Convent with the invocation of St. Michael the Archangel, under whose patronage was erected the rude chapel of the old French post on Lake Pepin.

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The St. Paul Seminary.

St. Paul, Minn., April, 1909.

Fort St. Charles,

The Massacre in the Lake of the Woods, and the Discoveries Connected Therewith.

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THE history of the Forts on the large lakes to the West of Lake Superior is intimately linked to that of Fort Beauharnois. In both cases the discovery of the Western sea was the ultimate object; and the simultaneous existence of posts in the different localities was considered of prime necessity. A colonial officer, by the name of Pachot,¹ suggested in a letter written October 27, 1722, that an establishment be made at Tekamamiouen or Rainy Lake and at the same time one in the country of the Sioux. For, he said, as the Sioux are constantly at war with the Indians in the neighborhood of Rainy Lake, the French would certainly make enemies to themselves, if they went only to one of these regions. The route from Lake Superior to the Lake of the Woods was explored by Jacques de Noyon as early as

1. The Sieur Pachot was a native of Canada and joined the colonial army as a cadet. For some time he was Interpreter of the Huron language at Detroit; for gallant services in the war with the Foxes, in 1715-16, he was made an ensign; owing to his knowledge of the Indians, he was recommended as commandant among the Sioux by the Jesuits.

1688. The establishment of three posts: one at the mouth of the Kaministikwia river, one on Rainy Lake, and one on the Lake of the Woods, was recommended in 1716 by de Vaudreuil, the Governor of New France; and the first fort was actually erected in 1717 by the Lieutenant de la Noue, who occupied it up to the year 1721. Nothing further was done in those regions until the advent of the brave and intelligent explorer de la Verendrye.

Pierre Gaultier de Varennes, Sieur de la Verendrye, was born in 1685 at Three Rivers, Lower Canada, where his father, Rene Gaultier de Varennes, was Governor. At the age of twelve he joined the colonial army as a cadet, saw service in New England in 1704, in New Foundland in 1705, and sailed to France in 1706. There he took part in the campaign of Flanders and was present in the battle of Malplaquet in 1709, where he received nine wounds and was left for dead on the field. He recovered, however, and in compensation for his gallant services was made a lieutenant. A few years afterwards he returned to Canada; the Marquis de Vaudreuil gave him the rank of an ensign in the colonial army, and in 1726 appointed him commandant of the trading post of Nipigon, to the North of Lake Superior.

It was at this distant post, that de la Verendrye matured his plans of exploring the vast extent of the West in order to land, if possible, on the shores of the Pacific Ocean. He gathered all possible information concerning the Western country from the Indians and others in a position to help him. In 1728 an Indian by the name of Ochagach gave him an account of a large lake to the West, out of which flowed a river discharging itself, as he believed, into a great salt water. It seems altogether likely, that what the Indian described was nothing else but the Lake of the Woods, the Winnipeg river, and Lake Winnipeg. But de la Verendrye believed that the information thus furnished might lead to the discovery of the Western sea; and he sent a report of all this to the Marquis de Beauharnois, then Governor of New France. The report was taken to Quebec by Father de Gonnor, who happened to be at Michilimakinac on his return from the Sioux coun-

try. The missionary was convinced that little was to be expected from the post at Lake Pepin as to the discovery of the Western sea; and hence he agreed with de la Verendrye that the Northern route might prove more successful. Shortly afterwards de la Verendrye went to Quebec, and discussed his plans with de Beauharnois, who heartily approved of them. The government of Louis XV. declined to furnish any means for the equipment of a company required for such an undertaking; and thus de la Verendrye was left to his own resources. He obtained a monopoly of the fur trade in the country he was to explore; and on the strength of this he formed an association with several leading merchants of Montreal, who were to advance to him the means to conduct the trade and to push his journey of exploration.

The arrangement was concluded during the winter 1730-31; on the 8th. of June, 1731, de la Verendrye started from Montreal for the West. He had with him three of his sons, Jean-Baptiste, Pierre, and Francois, his nephew de la Jemmeraye, and a party of about 50 soldiers and voyageurs. At Michilimakinac he engaged Father Messaiger,¹ of the society of Jesus, to accompany the expedition as their missionary. On the 26th. of August they reached Grand Portage near the mouth of Pigeon river, which is about 15 leagues South-Southwest of Kaministikwia. There the men got frightened at the length of the portage to be made, which was about three leagues or from 7 to 8 miles; and they refused to accompany the explorer further West. Finally de la Verendrye, with the help of Father Messaiger, succeeded in winning to his view a certain number; and under the direction of la Jemmeraye and one of his sons, they continued the journey as far as the Western end of Rainy Lake, where they built a fort named St. Pierre in honour of their leader. De la Verendrye himself, with the other men, wintered at Kaministikwia.

1. Charles Michel Messaiger (Mesaiger) was born March 7, 1690; he entered the order of the Jesuits September 19, 1706; arrived at Quebec in 1722; returned to France October 20, 1749; died at Rouen, August 7, 1766.

In May, 1732, de la Verendrye received the news of what had been done at Rainy Lake together with a cargo of furs, which he sent at once to Michilimakinac for shipment to his partners at Montreal. On the 8th. of June following, he himself, the missionary priest, and the entire party set out for the Fort St. Pierre, following the chain of rivers and lakes that stretch from the mouth of Pigeon river on Lake Superior to Rainy Lake. They arrived at their destination on the 14th. of July. After a brief rest at the Fort St. Pierre, de la Verendrye set out again. Accompanied by 50 canoes of Indians he descended the Rainy river, and during the month of August he sailed into the Lake of the Woods. Following the advice of Father Messaiger he went along the Western shore, entered into a narrow bay, known as the Northwest Angle Inlet, and on its Southern shore erected a second fort, which he called Fort St. Charles in honour of the Governor Charles de Beauharnois. According to Father Aulneau, who arrived at the fort in 1735, the new establishment was an enclosure made with 4 rows of posts, from 12 to 15 feet in height, in the form of an oblong square, within which were a few rough cabins constructed of logs and clay, and covered with bark. A few more details are found in a memoir written on the subject the 28th. of September, 1733, where it is said: "the interior side of the Fort has 100 feet with 4 bastions. There is a house for the missionary, a Church, another house for the commandant, 4 corners of a building with chimneys, a powder-magazine, and a warehouse. There are also 2 gates opposite each other, and an observation tower, and the posts are doubled and have 15 feet above the ground."

De la Verendrye and his company spent the winter of 1732-33 at Fort St. Charles. In the spring of the year, 1733, he sent his nephew, la Jemmeraye, to Quebec in order to make a report to the Governor de Beauharnois, of what had been accomplished, and to obtain fresh supplies of ammunition and merchandise from his partners and creditors. Father Messaiger, finding himself indisposed, profited of the opportunity and returned to Montreal. Matters did not prosper to the satis-

faction of de la Verendrye, owing to the lack of confidence on the part of his creditors; and hence he resolved to go himself to Montreal. He departed from Fort St. Charles in the spring of the year 1734, and arrived at Montreal the 25th. of August following. There he met the Governor de Beauharnois, to whom he gave an account of what he had done so far and of his great hopes of further accomplishments in the future. He received new instructions from the Governor to continue his discoveries, although the French government declined, as before, to furnish any means for the enterprise. His partners were reassured with the prospects of large gains from the fur-bearing animals so abundant in those regions. They equipped a new expedition for him; and having thus settled all matters satisfactorily he departed from Montreal for the West on the 6th. of June, 1735. He took with him his fourth son Louis, and engaged a new missionary in the person of Father Jean Pierre Aulneau de la Touche, of the society of Jesus. He arrived at Fort St. Charles the 6th. of September.

In returning to Fort St. Charles, de la Verendrye hurried as much as possible, and to be less encumbered he left behind him the canoes carrying the provisions and supplies. Owing to the bad management of the leader of the convoy, the canoes did not reach the Fort before the winter, but remained behind at Grand Portage near the mouth of Pigeon river. This unfortunate incident was of grave consequence, for the supplies at Fort St. Charles were rather low, and the garrison faced a winter of privation. The scarcity of food was increased by the fact, that the harvest of wild rice had been poor that summer owing to high waters, and the Crees, i. e. the Indians in the neighborhood of the Fort, were gone to war, and thus did not bring the usual supply of meat from their chase. In the spring of the year 1736, the sufferings of the company were extreme, and it became absolutely necessary to send out some men for fresh provisions. The 2nd. of June, de la Verendrye despatched the Sieur Bourassa¹ with a few Frenchmen to

1. The Sieur Bourassa was one of several voyageurs and Indian traders by that name. The most noted was Rene, born in 1688, who settled at Michilimackinac. It was he who carried to Quebec the news of the massacre of the French.

Michilimakinac, who were to secure the prompt delivery of the goods he expected since the preceding autumn. About 12 leagues from the Fort, Bourassa was taken by a band of 130 Sioux Indians, who roamed about the Lake of the Woods in search of the Crees, their enemies from time immemorial. The savages complained to him that the French sold arms and ammunition to their enemies, the Crees. The reply of Bourassa that the French did the same to them (at the post of Lake Pepin) was not satisfactory; they tied Bourassa to a post and were about to burn him alive, when a Sioux woman in the employ of Bourassa pleaded in his behalf. Thus finally the Sioux set free Bourassa and his men, but deprived them of everything they had.

De la Verendrye did not hear of the misfortune that befell the Sieur Bourassa until 10 or 12 days afterwards. But evidently he did not think that the means taken by him to secure supplies were sufficient, for on the 3d. of June he took counsel with his men as to the best manner to obtain food, merchandise, and powder. It was resolved unanimously that three canoes manned by able men, be sent at once to Kaministikwia and from there to Michilimakinac, and that they return in all haste so as to make possible further discoveries. Father Aulneau, when hearing of this proposal, believed to have a good opportunity of seeing a fellow-priest, making his confession to him, and asking for advice on matters that troubled his delicate conscience. Consequently he asked for permission to accompany the expedition, and in order to insure a speedy return, he prevailed upon de la Verendrye to place his eldest son, Jean Baptiste, at the head of it. On the 5th. of June, de la Verendrye distributed the necessary ammunition to the small company, held an inspection of the men, and recommended to them to be on their guard against the Sioux, who as he had heard were cruising in the Lake in search of the Crees and might possibly insult them. Then the company, consisting of 21 men in all, embarked in the three canoes, Father Aulneau with six men occupied one, Jean Baptiste de la Verendrye with six men another, and the remaining seven the third. They were not gone very far from the Fort, about

seven leagues or from 16 to 17 miles, when they landed on an island in the Lake of the Woods, where they rested and probably put up over night. There they were surprised by the same band of prairie Sioux that despoiled Bourassa, and all were mercilessly put to death. The island where the tragedy occurred, has since been named Massacre Island.

A few words are here necessary on the manner of this treacherous slaughter and the motives that inspired it. When the bodies of the unfortunate victims were found, all except two were in a row, the one against the other. That of young de la Verendrye was stretched on the ground, face downwards, his back all hacked with a knife; there was a large opening in his loins, and his headless trunk was decked out with garters and bracelets of porcupine quill. The missionary was kneeling on one knee, an arrow in his side, a gaping wound in the breast, his left hand resting on the ground and his right hand raised. The heads of all were severed from their bodies; they had been placed on robes of beaver skin, and most of them with the scalp missing. As to the particular circumstances, under which the massacre occurred, the accounts differ. De la Verendrye himself, in the report presented to the Governor de Beauharnois, believed that the members of the party were killed while the Indians deliberated in their council as to what to do with them. His opinion was based on the fact that the bodies were found in a row, one against the other—Father de Gonnor, writing in the summer of the year 1736 to another member of the Society of Jesus, said: "He (Father Aulneau) was surprised with 20 other Frenchmen, but it is not known how they were put to death. No premonitory sign of distrust on the part of the Indians was noticed, nor were the victims tortured, as they are wont to be when prisoners are taken in battle. It is conjectured that they were surprised while asleep, and received their death blow unawares. The heads of all were then severed from the bodies"—Father Lafitau, S. J., who passed many years at Sault St. Louis (Caughnawaga, Quebec), writing from Paris to the General of the Jesuits, April 4, 1738, gives the fol-

lowing account: "The savage band stole upon them unawares, and slaughtered them all. Father Aulneau received two thrusts of a knife, and was decapitated"—Father Du Jaunay, S. J., writing from Michilimackinac to Madame Aulneau in 1739, says: "Concerning the circumstances accompanying the death of your dear son, here is what I have learnt from hearsay. In the first place, the majority of the Indians implicated were averse to putting him (Father Aulneau) to death. In the second place, it was through sheer bravado that a crazy-brained Indian set at naught the consequences which held the others in awe"—Father Felix Martin, S. J., who about the year 1860 gathered up the records concerning this massacre, wrote as follows: "The Sioux Indians stealthily landed on the island without attracting notice, and rushed upon the explorers who were off their guard. Many were pierced with arrows or were felled with the tomahawk. Some sought safety in flight only to perish in the waves. Father Aulneau, wounded by an arrow, fell upon his knees, when an Indian, coming up behind him, dealt him the death blow with his tomahawk. All the baggage was pillaged, but the Indians dared not touch the body of the missionary. Three weeks after the occurrence, a party of Indians of the Sault, passing by the spot, found his body un mutilated. Not being able to dig a grave for it, as the island was all rock, they raised over the body a cairn one or two metres in height. Mr. Belcourt,¹ a missionary stationed at Pembina (N. Dak.), in 1843 visited the place and saw the tumulus. He gathered on the very spot the tradition of the massacre from the lips of an Indian whose father had helped to prepare a sepulchre for the missionary." The indications furnished by de la Verendrye are about the best, and combining all the statements the bloody drama was enacted in about

1. George Anthony Joseph Belcourt was born in Canada in 1803, and was ordained priest in the Seminary of Nicolet in 1826. In 1831 he came to St. Boniface, Man., and remained in the Northern missions until the year 1859; for many years he had charge of the parishes of Pembina and St. Joseph (Walhalla), N. Dak. In 1859, he returned to Canada, had charge of parishes in the Prince Edward and Magdalen Islands, and died in 1875. He was buried at Memramcook, N. B.

the following way: The day after their departure from Fort St. Charles, the 21 men were taken by surprise on a small island and made prisoners. The Sioux then deliberated on their fate, and the majority of them wished to save Father Aulneau. But a young warrior, meaning to distinguish himself, dealt a blow on the head of the missionary. The view of blood incited the passion of the savages, who attacked the party and succeeded in putting them all to death after some struggle on the part of the victims. The body of Father Aulneau was more respected than those of his companions, although his head was cut off just like those of the others. To know more about this tragedy is practically impossible, and all the details of it will probably remain a mystery forever.

The motives that inspired the Sioux in this bloody deed were undoubtedly thoughts of revenge. The Sioux from time immemorial were irreconcilable enemies of the Indians around Fort St. Charles, i. e. of the Crees and the Assiniboins, although the latter were originally of the same stock as the Sioux and spoke nearly the same language. As the French of Fort St. Charles were friendly to the tribes around them, they incurred the displeasure of the savage Sioux. The latter expressed openly their feeling to the *Sieur Bourassa*, as mentioned before. Their hatred was increased by an incident which happened near Fort St. Charles. The Indians with *de la Verendrye* one day fired upon a party of Sioux, who visited the site of the Fort. The Sioux demanded indignantly who had done the firing, and the Crees answered, the French. The thought of revenge took hold of the Sioux at once. Against young *de la Verendrye* they had some special complaints. Several years previous to the massacre, the Crees chose him for their leader and chief, and thus induced him to conduct a party of theirs on a war against the Sioux. The fact is attested in the memoirs of *de la Verendrye* and in the reports of the Governor *de Beauharnois*, both written during the year of the massacre. There was an extenuating circumstance in favour of young *de la Verendrye*, likewise attested by the Governor. Although the young explorer accom-

panied the war party of the Crees for some time, he soon desisted and took no part in the hostilities. The Governor, when hearing of this incident, forbade most strictly de la Verendrye to send in the future any Frenchmen with a war party of Indians against another nation. His peremptory orders were to maintain the savages in peace, union, and tranquillity.

More than a couple of weeks passed before de la Verendrye obtained complete information of the terrible tragedy that overtook the expedition sent out by him. On the 12th. of June, 3 Monsouis or Monsoni¹ Indians told him about the capture and the release of the Sieur Bourassa by the Sioux Indians on the 4th. of June. The account was confirmed by a letter written by Bourassa himself from Fort St. Pierre the 6th. of June, and received at Fort St. Charles the 14th. This unpleasant news naturally alarmed de la Verendrye. On the 17th. of June there arrived at Fort St. Charles the Sieur Le Gros² with two canoes laden with provisions, which had remained at Kaministikwia over winter. De la Verendrye questioned him anxiously whether he had any information concerning the convoy. At his negative reply the explorer resolved to send out a fresh expedition in search of the missing party. On the 19th. of June the Sieur Le Gros and a party of 8 valiant men were commissioned to go after them and to follow exactly the same course. They soon found the victims of the Sioux cruelty; on the 22nd. of June they were back to Fort St. Charles and carried the sad news to the commandant and the garrison. Two of the canoes used by the party were discovered the 18th. of August in a Southern bay of the Lake by two Monsouis Indians, and the other was found on Massacre Island. With the two French boats were over 20 canoes owned by the Sioux, in which there was a quantity of blood, which indicated that a desperate struggle occurred between the

1. The Monsouis or Monsoni were a tribe of North American Indians, located to the North of the Lake of the Woods. They were of Algonquian stock and related to the Ojibways.

2. Daniel Le Gros, or Legras, a voyageur and Indian trader, was born in 1698; he was Interpreter for the king among the Indians.

French and the Sioux before the death of the former. The bodies of the 21 Frenchmen received a temporary grave on the island, where the massacre occurred. On the 17th. of September de la Verendrye sent his sergeant and 6 men to remove the bodies of Father Aulneau and of his son; they were taken to Fort St. Charles and buried the 18th. underneath the chapel with the heads of all the French that were killed in that encounter.

The Indians in the neighborhood of Fort St. Charles displayed much sympathy with de la Verendrye over the death of his son and the other Frenchmen. The three nations of the Monsouis, the Crees; and the Assiniboins sent repeatedly delegations to him, which offered their services in a war of revenge against the Sioux. They went so far as to ask de la Verendrye himself to come with them at the head of their expedition. But the explorer was rendered more prudent by his misfortunes. He thanked the delegates of the three nations for the offer of their sympathy and help, but declined to go with them on an expedition of revenge. He advised them also against the enterprise by telling them that the Sioux would certainly return and heap greater afflictions upon them. He said furthermore, that the French among the Sioux (at Fort Beauharnois) would certainly suffer, and more French blood would be shed. As a matter of fact the French at Fort Beauharnois suffered from the hostility of the Sioux even without the wars of the allied nations of the North. On the 23d. of August, 1736, they received letters written by the Sieurs Nolan,¹ Legras,² and Bourassa from the Pointe at Chaquamegon Bay, which informed them of the massacre in the Lake of the Woods. The Sioux became more and more insolent; and their conduct forced the French to evacuate the post in May, 1737. De la Verendrye was guided in his attitude also by very explicit instructions of Governor de Beauharnois, which he communicated to the allied tribes.

1. Charles Nolan, voyageur and Indian trader, was born in 1694, and died in 1754. He was the son of a merchant of Montreal, named Jean Baptiste Nolan.

2. Daniel Legras, the same as Le Gros, about whom cf. p. 123, Note 2.

The great misfortune suffered by de la Verendrye did not make him desist from showing his loyalty to the government of Canada. On the 4th. of November 1736, when the feast of St. Charles, the patron saint of the Governor, arrived, all the French and the savages assembled at Fort St. Charles, celebrated it with the firing of three salutes from the gun of each and with a display of fireworks.

The activity of de la Verendrye was not confined to Fort St. Charles; he never lost sight of his plan to discover the Western sea. During the summer of the year 1733 his elder son Jean Baptiste descended to Lake Winnipeg, went up the Red River for about 5 leagues, and established there the Fort aux Roseaux, which however was abandoned soon afterwards. In the autumn of the year 1734 la Jemmeraye established another post near the mouth of Winnipeg River, which he called the Fort Maurepas. He was there again during the winter of 1735-36, and was joined early in the spring by the two sons of de la Verendrye: Jean Baptiste and Pierre. La Jemmeraye was taken ill early in 1736, but still went to the Fort aux Roseaux, where he wished to prepare the savages of those regions for the expedition of de la Verendrye. The fatigues and privations, to which he had been exposed, brought about his death the 10th. of May, 1736. His two cousins deposited his mortal remains and returned to Fort St. Charles, where they arrived the 2nd. of June, and communicated the sad intelligence to their father. The prosecution of further discoveries was necessarily stopped owing to the misfortunes that befell de la Verendrye. It was only in September, 1738, that he went further West from St. Charles. He descended the Winnipeg River to the Lake of the same name, then went up the Red River, entered the Assiniboine up to a point near the present town of Portage La Prairie, and erected there a post called Fort La Reine. From there he went with a small company of men overland to the villages of the Mandan¹ Indians, who dwelled in a Southwesterly direction from Fort La Reine along the

1. The Mandans were a tribe of North American Indians and belonged to the Sioux family.

course of the upper Missouri. He remained there for a short while and was back at Fort La Reine the 11th. of February, 1739. His two sons Pierre and Francois pushed still further west. During the years 1742-43 they reached as far as the Rocky Mountains, which they beheld for the first time on New Year's day, 1743. It is disputed among writers, whether they saw only the Big Horn range of the Rockies in Wyoming, or the Belt range in the neighborhood of the present city of Helena, Mont. The latter opinion seems the more probable. On the 2nd. of July, 1743, the two explorers were back to Fort La Reine. Further journeys were made by de la Verendrye and his sons along the shores of Lake Manitoba and Northern Lake Winnipeg; they followed also the course of the Saskatchewan River up to the Forks. But the great object, the discovery of the Western sea, was never attained; the blame rests with the government of Louis XV. The king and his advisers were shortsighted enough to refuse to the intrepid explorers the means required for the equipment of a small company of men, who might carry out the enterprise successfully, unhampered by traders and Indians. In 1746 de la Verendrye received a small compensation for the services rendered to France by being promoted to the rank of a captain. A greater honour was conferred upon him in 1749; he was decorated with the Cross of St. Louis. The recognition thus received aroused once more his zeal for discoveries in the West; he declared himself ready to start again the following spring. But one obstacle interfered; he was taken ill and died at Montreal the 6th. of December, 1749. The sons of de la Verendrye were deprived of the fruits, of which they had sown the seeds together with their father. They could not obtain permission to continue their explorations, and were not even allowed to secure their personal property in the forts which they themselves had constructed. The Governor de la Jonquiere turned over the Western forts with all they contained to Captain Jacques le Gardeur de Saint-Pierre.

Concerning the life of Father Aulneau, the missionary and martyr of the Lake of the Woods, little was known up to the year 1890. Dur-

ing the season of Advent, 1889, several priests of the Society of Jesus were giving a mission in a small town of la Vendee in France. There they met the descendant of the Aulneau family, who informed them that a number of letters, written by Father Aulneau or about him, were in his possession. He allowed the letters to be copied, and furnished several interesting details on Father Aulneau. The letters were first published in the Canadian Messenger, and afterwards, together with other documents, in book-form by Rev. Arthur E. Jones, S. J. (Montreal, 1893).

Jean Pierre Aulneau de la Touche was born of a noble family at Moutiers, in la Vendee, France, the 21st. of April, 1705, and joined the Society of Jesus at the age of 15. Of his three brothers one became likewise a Jesuit, and one a Sulpician; and a sister of his joined a religious community. The 29th. of May, 1734, he sailed from La Rochelle, France, for Canada on the king's vessel, the "Ruby;" he landed at Quebec the 12th. of August following. Owing to the crowded and filthy condition of the vessel the pest broke out among the passengers; and Father Aulneau laboured among the sick to alleviate their bodily sufferings and to bring peace to their souls. He was stricken himself with the dread disease after landing, and twice was at the point of death. However, he recovered; in the spring of 1735 he was appointed to the distant mission of Fort St. Charles to replace Father Messaiger. After having spent a short time at Montreal and at Sault St. Louis (Caughnawaga) he started for his destination the 21st. of June, the feast of St. Aloysius, and reached Fort St. Charles October 23d., 1735. During the following winter he learned enough of the Cree language to be able to systematize it; and in this manner he hoped to do much good. He acquired also some knowledge of the language of the Assinboins; settled along Lake Winnipeg, to whom he expected to go in the latter part of the year 1736. From there he intended to push further West to the more sedentary tribes of Indians, in order to evangelize them according to the instructions of his Superiors. All these plans came to naught by the savage death

inflicted upon him. If Father Aulneau demanded to go to Michilimakinac with the expedition, it was not that he was discouraged or intended to abandon the mission. His intention was to return to Fort St. Charles, and in order to accomplish the journey more speedily he asked that young de la Verendrye be at the head of the party. His only object was to go to confession and to seek advice from a fellow-priest on troubles to which his extreme delicacy of conscience had given rise. That much is said almost textually in a letter written in the summer of 1736 by Father de Gonnor, then stationed at the Huron mission of Notre Dame de Lorette¹—Father Aulneau was a saintly missionary, filled with the spirit of self-denial and zeal for the salvation of souls. This alone made him accept the hard mission in the distant West, in which he felt sure privations would not be wanting, and even death might surprise him. At first when he received intimation of his appointment he felt very repugnant towards accepting it. The reason was more the lack of a companion in the person of a fellow-priest than any consideration of bodily comfort. At last, however, he made this sacrifice also together with the others, and submitted obediently to the voice of his Superior. Of his impending death he seemed to have a presentiment. In a letter of his written at Fort St. Charles the 30th. of April, 1736, to a Jesuit priest, he mentioned that instead of all further plans of his being realized the news of his death might soon reach the ear of his friend.

In regard to the site of Fort St. Charles the knowledge up to the year 1908 was rather uncertain. Prof. Winchell of St. Paul, in the article quoted among the references, says that it was at the Southwest corner of the Lake of the Woods, and almost exactly where the Minnesota boundary was later established, i. e., on the 49th. parallel of latitude. His opinion was based on such ancient maps as those of de la Verendrye (1737), of Bellin² (1755), of Thomas Jefferys³ (1762),

1. The mission Notre Dame de Lorette was in the Huron village of Jeune Lorette, commonly known as Indian Lorette, about 8 miles from Quebec, in a Northwestern direction.

2. Bellin was an engineer of the French Navy, a member of the French Academy of the Navy, and of the Royal Society of London.

3. Thomas Jefferys was a Geographer to His Majesty, the King of England.

and others. In the letter written by Father Aulneau from Fort St. Charles it was said to be on a bay on the Southwest side of the Lake; a rather vague indication, since the indentations of this body of water in the shore-line are very numerous. Interest in the historic localities of these regions was reawakened with the discovery of the Aulneau letters. As early as the year 1890, in the month of July, some Jesuit Fathers from St. Joseph's College, St. Boniface, Man., visited Massacre Island. On one of the more elevated rocks they erected a cross with an inscription in French commemorating the massacre of Father Aulneau, S. J., in 1736. Monseigneur Langevin, Archbishop of St. Boniface, Man., desired for a long time to recover the remains of Father Aulneau and his companions, and thus to ascertain the exact location of Fort St. Charles. In the summer of 1902 he organized an expedition, in which he himself took part. The members of the party visited Massacre Island on the 2nd. of September; on the 3d. they entered the narrow bay of Northwest Angle Inlet and landed on the North shore some distance to the West from the entrance. They were guided by two Indian chiefs, Powassin and Andakamigowinimi, who told them that there were the ruins of an ancient French fort. In fact they found the remnants of a chimney, and believing themselves to be on the site of Fort St. Charles, they erected a cross with an inscription in French: "Fort St. Charles, erected in 1732, visited in 1902." During the summer of 1905 another expedition was organized, headed again by Monseigneur Langevin. A visit was made to Massacre Island, and a small frame chapel, dedicated to the Queen of Martyrs, was built on the Western shore. In the summer of 1907 the North shore of Northwest Angle Inlet was revisited; remnants of two more chimneys were found, and a new cross was put up in the place of the former destroyed by fire.

However, a complete success in the enterprise was reserved to the expedition of 1908. With the consent of Monseigneur Langevin and of the previous expeditions the Jesuit Fathers of the College at St. Boniface, Man., were to continue the search for the Fort St. Charles

in the summer of 1908. During the second and third week in July a delegation from said College revisited the spot on the North shore of Northwest Angle Inlet and resumed the work of exploring. But soon they gave it up, because it dawned upon them, that they might be on the wrong track. In one of the previous expeditions the Indian chief Andakamigowinimi said that on the South shore, but a little further West, there were likewise remnants of chimneys. The Fathers decided to follow these indications. At a point about two miles up the bay, close to the water's edge, they found the foundations of three chimneys, pieces of wooden posts, a number of human bones, nails and other implements. By further digging they were able to trace the entire line of posts that surrounded a square; in the spots where the posts had stood, it was easy to plunge a wooden stick, which was impossible in places immediately adjoining. The posts had been in double rows all around in such a way that the one of either row corresponded to the empty space between two of the other row. Further investigations were made during the following month, from the 6th. to the 11th. of August; and this time the Jesuit Fathers had with them the Rev. A. Beliveau, chancellor and representative of Monseigneur Langevin, and Judge L. A. Prud'homme of St. Boniface, Man. The latter took part in the previous expeditions, and wrote the account of the discoveries made in 1908. In these memorable days the explorers excavated within the enclosure of the above line 19 skulls, 3 entire skeletons (1, 2, 3,) placed close together, and 2 other skeletons (4, 5,) without heads placed together in a wooden case, the remnants of which although decomposed were still visible. With the skeleton 4 were found a key and various other smaller objects; with the skeleton 5 were found 3 points of arrows, 14 grains of beads, several keys, a buckle, a small hook or robe-fastener, and various smaller objects. Apart from all that, they found a number of things, such as balls, nails, knives, scissors, fragments of glass and others.

The discoveries square so well with all that we know of Fort St. Charles and its history, that the conclusion can scarcely be withheld:

the site determined upon by the explorers of 1908 to be really the location of the former French post. According to Father Aulneau the Fort was an oblong square surrounded on all sides by posts; according to the memoir of 1733, written by de la Verendrye or on indications furnished by him, it was 100 feet long and had a double row of posts all around. The oblong square traced by the discoverers is 100 feet long from North to South by 60 feet wide; and the line of posts is doubled. The three chimneys evidently served to heat the larger house—used probably for the garrison of the Fort—the house of the commandant, and that of the missionary, all found within the enclosure. The 19 skulls to all appearances are the 19 heads of the companions of Father Aulneau and young de la Verendrye, which were taken from Massacre Island and buried under the chapel of the Fort. The skeletons 4, 5, correspond visibly to the bodies of de la Verendrye and Father Aulneau, taken likewise from Massacre Island and interred in the Fort. First they were found without heads, because at the massacre all the heads were severed from their bodies. Probably at the time of removing the remains neither the head of de la Verendrye nor that of Father Aulneau could be found or identified. It is quite likely that the Sioux took along that of de la Verendrye, the chief of a hostile tribe. Perhaps that of Father Aulneau was decomposed more quickly on account of the blows received. Secondly, the skeleton 4, according to the judgment of eminent medical authorities of St. Boniface, Man., was that of a young man at least 20 years of age; the skeleton 5 that of a man probably 30 years. The first estimate fits the case of Jean Baptiste de la Verendrye, born the 5th. of September, 1713, who at the time of his death was 22 years and 9 months old. The second fits that of Father Aulneau, born the 21st. of April, 1705, who at the time of the massacre was 31 years, a month and a half old. Thirdly, the body of de la Verendrye was found with a deep wound in his loins; and the skeleton 4 still shows traces of it, there is a large gap in the sacrum. Fourthly, with the skeleton 4 was found a key, which probably served for the case containing documents, books of account or the

like; de la Verendrye must have carried with him something of the kind. Similarly the keys found with skeleton 5 served probably for one or several cases carried by Father Aulneau, which contained the chalice or other objects. The grains of beads found with the same skeleton are such as are attached by the Jesuit priests to their girdle; and the hook was similar to the one used by the Jesuits for fastening the upper part of their robe.

It is impossible to know to whom belonged the skeletons 1, 2, 3; and for the present matter it is of little consequence. They were of a young man not more than 18 years of age, of a strongly built man about 50 years old, and of a child about 7 years old.

All the objects and remains found by the discoverers were transferred to St. Boniface, Man., where they are kept with all the honours due to the intrepid heroes, who distinguished themselves in the services rendered to their country and to their religion. Before the explorers departed from the memorable spot they transferred the cross erected on the North shore to the new site and corrected the inscription, which now reads: "Fort St. Charles, founded 1732, discovered 1908."

For the people of Minnesota it is interesting to know, that the Fort St. Charles was located in what is now territory of the State of Minnesota. It was built on the Southern shore of Northwest Angle Inlet, about two miles West of the Northeastern extremity of American territory, known as American Point. According to the estimate of Father Jones, S. J.¹, its latitude is about $49^{\circ} 21' 26''$, and its longitude West of Greenwich about $95^{\circ} 4'$ or a few minutes farther West. And that locality is in the extreme Northern part of Beltrami County, which stretches into the Lake of the Woods and beyond the 49th. degree of latitude, the boundary line between the United States and

1. Cf. The Aulneau Collection, p. 73, Note.

Canada, West of the Lake of the Woods.¹

As to Massacre Island, it was identified by the Jesuit Fathers on their excursion in 1890. They were transported to the place on a steamboat commanded by Captain Laverdiere, who knew well the Lake of the Woods and Massacre Island from the tradition of the Indians. The savages hold in horror this small island; they never land on it, nor do they dare to point to it with their fingers. A half-breed by the name of Chatelain, who was about 80 years old in 1890, testified to the correctness of the tradition; and what he knew he had learned from his father, who died at a very advanced age. Hence these two witnesses take the tradition back almost to the days of de la Verendrye. The island is in a Southwestern direction from Fort St. Charles, about 18 degrees South by East, and is located at the end of a narrow crossing, very close to and West of Bay Island. The distance from the Fort in a direct line is about 12 miles, which would make about 20 miles with the detours around American Point and the various other islands situated along the route. Unlike the Fort St. Charles it is found in the Canadian part of the Lake.²

FRANCIS J. SCHAEFER,

The St. Paul Seminary.

St. Paul, Minn., April, 1909.

1. It is a strange incident in the history of boundary treaties, how that strip of land, which is inaccessible from other American soil, except by crossing the broad surface of the Lake of the Woods, became part of the territory of the United States. The original intention of the American treaty-makers after the Revolutionary War was to reach the source of the Mississippi river, which was believed to be due West from some point of the Lake of the Woods. Hence, in the treaty of peace concluded in 1782-83, the boundary line was to run through the Lake of the Woods to the most Northwestern point of it, and from thence on a due West course to the river Mississippi. Afterwards, when it was discovered that the source of the Mississippi was much more below, and when the 49th. degree of latitude was adopted as the boundary line to the West of the Lake of the Woods, the line through the Lake to the most Northwestern point of it was still retained. It was located at the Western end of the narrow bay, known as Northwest Angle Inlet, and from there a straight line was drawn South to meet the 49th. parallel. Cf. Alfred J. Hill, in the essay on the Northwestern boundary of the United States, in "Minnesota Historical Collections," vol. VII. (Minneapolis, 1893); A. N. Winchell, Minnesota's Northern Boundary, in "Collections of the Minnesota Historical Society," vol. VIII. (St. Paul, 1898).

2. The above measurements were verified by Prof. Winchell of St. Paul, on the map containing the Northern section of the Lake of the Woods, made by A. C. Lawson, for the Canadian Geological Survey.

CHRONICLE
OF
CURRENT EVENTS.

The following is a brief synopsis of events interesting to Catholics in the Northwest, which have occurred since the preceding issue of the *Acta et Dicta*.

LAYING OF THE CORNERSTONE OF THE CHURCH OF ST. MICHAEL, GRAND FORKS, N. D.

On June 10, 1908, the Right Reverend John Shanley, Bishop of Fargo, laid the cornerstone of the new Church of St. Michael, Grand Forks, N. D., which replaces the one destroyed by fire last year. Reverend E. J. Conaty is the pastor.

ANNIVERSARY OF THE FOUNDING OF THE COLONY OF GRACEVILLE, MINN.

The thirtieth anniversary of the founding of Graceville, Minn., one of the colonies established by Archbishop Ireland, was observed on June 24, 1908, by a religious and a civil celebration. Solemn High Mass was celebrated in the Church of the Holy Rosary by the Rev. J. J. Molloy, of Willmar, assisted by the Reverend L. P. Haupt, of Collis, and John Fahey, of Cedar Lake, Minn., as Deacon and Subdeacon respectively. Archbishop Ireland preached the sermon. Dinner was served on the grounds adjoining the Church; and the afternoon was spent in athletic games, etc.

At the evening exercises Archbishop Ireland delivered an address in which he congratulated the people on the progress the colony had made and strongly urged them to remain on the farm and not seek the city in an attempt to better their conditions. Among the speakers were Senator Moses Clapp of St. Paul who referred to the wonderful growth of Minnesota, though yet in its infancy, John D. O'Brien, of St. Paul, and Congressman Volstead.

The following morning Solemn Requiem Mass was offered up by the Rev. John Fahey with Rev. C. Thiebault of Brown's Valley, as Dea-

con and Rev. William Keavey, assistant pastor of Graceville, as Sub-deacon.

The colony of Graceville was named in honor of Bishop Grace of St. Paul. The Reverend Michael O'Brien was in charge of the parish at the time of the celebration.

JUBILEE OF THE REV. THEODORE HEGEMANN, S. J.

The Reverend Theodore Hegemann, S. J., pastor of the Church of Sts. Peter and Paul, Mankato, Minn., celebrated the twenty-fifth anniversary of his ordination on June 24, 1908, with a Solemn High Mass at which the Right Reverend Msgr. Abbelin, of Milwaukee, preached an appropriate sermon in German. At the evening exercises the Reverend Jubilarian was presented with a purse of one thousand dollars by the young people of the congregation.

DEDICATION OF THE CHURCH OF ST. JOHN, BEULAH, WYOMING.

The Right Reverend J. J. Keane, Bishop of Cheyenne, dedicated the Church of St. John at Beulah, Wyo., on July 17, 1908. The Very Rev. M. J. Noesen, V. G., of Deadwood, S. D., was celebrant of the Solemn High Mass with Father Columban of Sturgis, S. D., Deacon, and Father J. A. Chasse, of Spearfish, S. D., Subdeacon. The congregation at Beulah is ministered to by Father Chasse of Spearfish.

DEDICATION OF THE CHURCH OF THE HOLY FAMILY, MITCHELL, S. D.

On July 25, 1908, the Right Reverend Thomas O'Gorman, Bishop of Sioux Falls, S. D., dedicated the new Church of the Holy Family at Mitchell, S. D., after which he celebrated Pontifical Mass. The sermon was preached by the Very Rev. J. P. Moran, O. P., of Minneapolis, Minn. Bishop O'Gorman complimented the congregation on

the beautiful Church costing about \$70,000, which they had erected under the direction of the pastor, Rev. J. J. Shea. He then administered the Sacrament of Confirmation to one hundred and twenty persons. Among those present at the celebration were: Right Reverend Msgrs. Flynn, V. G., of Madison; Sheehan, of Elkton; Mensing, of Webster; and Very Rev. M. J. Noesen, V. G., of Deadwood.

DEDICATION OF THE NEW CHURCH AT JESSE, N. D.

The new church at Jesse, Griggs Co., N. D., of which the Rev. H. Bruenagel, of Sanborn, is pastor, was dedicated by Bishop Shanley of Fargo, on Sunday, August 9, 1908. The sermon was preached by the Rev. Edward Geraghty, of Jamestown, N. D.

DEDICATION OF THE CHURCH OF ST. ANDREW, COMO, MINN.

The Church of St. Andrew, Como, Minn., recently enlarged and renovated under the direction of the pastor, Rev. George A. Arctander, was dedicated by Archbishop Ireland, of St. Paul, on August 16, 1908. Solemn High Mass was celebrated by the Very Rev. H. Moynihan, D. D., President of the College of St. Thomas, with Rev. Michael Ryan as Deacon and Rev. James Moynihan, D. D., as Subdeacon. The sermon was delivered by the Most Rev. Archbishop who also organized a total abstinence society.

ANNIVERSARY OF THE FOUNDING OF COLONIES AT FULDA, ADRIAN AND AVOCA, MINN.

The celebration in honor of the thirtieth anniversary of the founding of Fulda, Adrian and Avoca, in Southern Minnesota, began at Fulda on August 17, 1908. The Right Reverend Joseph B. Cotter, of Winona, was celebrant of Pontifical Mass at which Archbishop Ireland, who established these colonies, preached. In the afternoon there was a parade after which addresses were delivered by Archbishop

Ireland, State Treasurer Dinehart, of Slayton, and Bishop Cotter. On August 18, Archbishop Ireland celebrated Pontifical Mass at Adrian and afterwards spoke at a reunion of the pioneers. Avoca was the scene of the festivities on the following day.

DEDICATION OF THE CHAPEL OF ST. FRANCIS XAVIER, MINNEAPOLIS, MINN.

The new Chapel of St. Francis Xavier of the Minneapolis Catholic Orphan Asylum, was blessed by the Right Reverend James McGolrick, of Duluth, on Sunday afternoon, August 30, 1908. The dedication sermon was delivered by the Most Reverend Archbishop Ireland of St. Paul. The Rev. Cornelius McDevitt is resident chaplain at the Orphanage.

DEDICATION OF THE CHURCH OF ST. RAPHAEL, VERONA, N. D.

The Church of St. Raphael, Verona, N. D., of which the Rev. P. B. Fogarty, of Lisbon, is pastor, was dedicated in August by Bishop Shanley, of Fargo, assisted by the Revs. John Tracey, of Minneapolis, who preached the sermon, Alexander McDonald, of Sheldon, and the pastor of the parish. The Church cost about \$6,000.

CELEBRATION IN HONOR OF REV. DEAN COLLINS, MAN- DAN, N. D.

The fortieth anniversary of the ordination of the Rev. Dean D. V. Collins, of Mandan, N. D., was observed on September 8, 1908. At the Solemn High Mass said by the Rev. Jubilarian, Rev. J. A. Lemieux, of Fargo, was Deacon and Rev. Father Clemens, O. S. B., of Bismark, was Subdeacon. The sermon was preached by the Right Rev. Abbot Vincent Wehrle, O. S. B., of Richardton, N. D. At the banquet, Bishop Shanley and a number of prominent priests and laymen delivered addresses. All the citizens of Mandan irrespective

of religious belief and nationality joined in the celebration.

Dean Collins was ordained in 1868 by the Bishop of Wheeling, W. Virginia, and labored for twelve years in that Diocese. He came to North Dakota in 1880 and was pastor successively at Springfield, Elk Point and Fargo before coming to Mandan in 1894.

GOLDEN JUBILEE OF THE PARISH OF ST. FELIX, WABASHA, MINN.

The Golden Jubilee of the parish of St. Felix, Wabasha, Minn., was celebrated the 14th., 15th., and 16th. of October, 1908, with the participation of Rt. Rev. Joseph B. Cotter, Bishop of Winona, Rt. Rev. James Trobec, Bishop of St. Cloud, Rt. Rev. Monsignor G. Jacquemin of Rome, Rev. Max Wurst, the present Rector, and many other priests. To enhance the solemnity of the occasion the Holy Father Pius X. sent his apostolic blessing through his Secretary of State, Cardinal Merry del Val. The evening of the 14th. the pupils of the parochial school presented the drama "St. Elizabeth" to the satisfaction of all present. On the morning of the 15th. a Pontifical High Mass was celebrated by Rt. Rev. Bishop Trobec; the sermon was preached by Rt. Rev. Bishop Cotter. On the morning of the 16th., a Requiem High Mass was sung by Rt. Rev. Monsignor Jacquemin; the sermon was preached by Rt. Rev. Bishop Trobec. Appropriate entertainments were given both in the afternoon and evening of the 15th.

The congregation of Wabasha was organized by Father Felix Tissot, who was sent there, in October, 1858, by Father Augustine Ravoux, then Administrator of the Diocese of St. Paul. He was succeeded, in October, 1866, by Rev. James Trobec, since promoted to the Bishopric of St. Cloud. In October, 1887, Father Max Wurst was installed in his place, and still directs the souls of St. Felix parish. It is remarkable that in the long run of 50 years only three priests were at the head of that congregation, something rare in the history of parishes in the West. An interesting historical sketch of Wabasha

and St. Felix parish is found in the souvenir book issued on the occasion of the Jubilee; a copy of it is in the library of the St. Paul Catholic Historical Society.

GOLDEN JUBILEE OF THE PARISH OF ST. BONIFACE, MINNEAPOLIS, MINN.

Sunday, October the 18th., 1908, was set aside by the parish of St. Boniface, Minneapolis, Minn., for the celebration of its Golden Jubilee. The service in the morning consisted of a solemn High Mass, at which Rt. Rev. Peter Engel, O. S. B., Abbot of St. John's Abbey, Collegeville, Minn., assisted; and of a masterly discourse delivered by Rev. Jerome Heider, O. S. B., Rector of the Assumption parish, St. Paul, Minn. In the evening an appropriate entertainment was given by the Zenith Club, composed of young people of the parish. The present Rector of the congregation, Rev. Adrian Schmitt, O. S. B., gave an interesting account of the history of the parish.

The parish of St. Boniface consists of Catholics of German origin, and is the second in point of time in the city of Minneapolis. The impulse towards its foundation was given during a mission held at St. Anthony's church by Father Wenninger, S. J., in the autumn of the year 1856. The first church was completed in 1858; in the month of October of that year Mass was said for the first time in the sacred edifice by Rev. Demetrius De Marogna, O. S. B., then Rector of the Assumption parish in St. Paul, Minn. For a number of years the parish was administered by various priests of the diocesan Clergy and the Benedictine order, until in 1874 the Benedictine Fathers of St. John's Abbey took charge of it and laboured in it ever since.

GOLDEN JUBILEE OF THE PARISH OF THE GUARDIAN ANGELS, CHASKA, MINN.

The parish of the Guardian Angels of Chaska, Minn., celebrated its Golden Jubilee on Sunday, October the 18th., 1908, contempora-

neously with the parish of St. Boniface in Minneapolis. At the solemn High Mass in the morning Father Guido Knepper, O. F. M., the present rector, was celebrant; Father Casimir Hueppe, O. F. M., former Rector of the parish, preached the sermon. In the afternoon there was a parade consisting of the boys of the parochial school and the men of the parish; it was followed by a "Catholic Day" in the basement of the church, during which instructive discourses were given by various speakers. During the course of the evening an appropriate entertainment was given in the City Hall.

The parish of the Guardian Angels in Chaska was organized in 1858 by a few settlers in the valley of the Minnesota River under the direction of Father Bruno Ries, O. S. B. The first church was completed in 1860; previously to that services were held in the homes of the Catholic settlers. Up to the year 1876 the congregation was directed by various priests of the Benedictine order or of the diocesan Clergy; and then Rt. Rev. Thomas L. Grace, Bishop of St. Paul, entrusted it to the Fathers of the Franciscan order, who still minister to the spiritual needs of that flock. Copies of the souvenir book issued on the occasion of the Jubilee are found in the library of the St. Paul Catholic Historical Society.

DEDICATION OF THE CHURCH OF ST. ANTHONY, PUK- WANA, S. D.

In the early part of November, 1908, Bishop O'Gorman of Sioux Falls dedicated the handsome new church of St. Anthony at Pukwana, Brule Co., S. D. This mission is in charge of the Rev. C. E. O'Flaherty, pastor of Kimball, S. D.

DEDICATION OF THE CHURCH OF ST. IGNATIUS, SPRING VALLEY, MINN.

On November 11, 1908, Bishop Cotter of Winona, assisted by Right Rev. Mgr. J. Coyne, V. G., of Lanesboro, Rev. William Riordan, of

Rochester and a number of other priests, dedicated the Church of St. Ignatius at Spring Valley, of which the Rev. A. M. Gmeinder is pastor. The Mass was celebrated by the Rev. Leo Gossman of New Richland, and the Rev. J. A. Cummiskey, of Rochester, preached the sermon. The new edifice cost about \$7,000 and has a seating capacity of four hundred.

DEDICATION OF THE CHURCH OF ST. LEO, MINOT, N. D.

The new Church of St. Leo, one of the finest in the Diocese of Fargo, was dedicated by Bishop Shanley of Fargo, on November 26, 1908. The Rev. John Burger, O. S. B., of Devil's Lake, was celebrant of the Solemn High Mass, and the Right Reverend Mathias Lenihan, Bishop of Great Falls, Montana, preached the sermon. A banquet was served for the visiting prelates and clergymen. In the evening there was Solemn Vespers followed by Benediction of the Blessed Sacrament.

DEDICATION OF THE CHURCH OF ST. MATTHEW, ST. PAUL, MINN.

During the year 1908 the church of St. Matthew, St. Paul, Minn., was enlarged and remodelled; the intelligent zeal of Rev. Peter M. Jung, the present Rector, and the good will of the congregation made of it one of the most beautiful temples in the city. The solemn dedication of the new edifice was held on Thanksgiving day, Thursday, November the 26th., 1908. Rt. Rev. James Trobec, Bishop of St. Cloud, performed the prescribed services, and celebrated Pontifical Mass; the sermon was delivered by Rev. Nicholas Stubinitzky, Rector of the parish of New Trier, Minn.

JUBILEE OF THE FOUNDING OF ST. MARY'S STAR OF THE SEA POLISH PARISH, DULUTH, MINN.

The twenty-fifth anniversary of the establishment of the Polish Parish (St. Mary's Star of the Sea) Duluth, Minn., was celebrated

on November 29, 1908, by a Pontifical Mass at which the Right Rev. A. F. Schinner, Bishop of Superior, Wisconsin, officiated, and the Right Rev. Peter Paul Rhode, Auxiliary Bishop of Chicago, Ill., preached in Polish. In the afternoon, Bishop Rhode confirmed a class of children at the Church of Sts. Peter and Paul (Polish), West Duluth, of which the Rev. Leo Laskowski is pastor.

In the evening Bishop Rhode officiated at Solemn Pontifical Vespers and the Bishop of Superior preached a sermon in Polish. The Rev. S. R. Iciek is pastor of the parish of St. Mary's Star of the Sea.

SALE OF ST. LOUIS CHURCH PROPERTY, ST. PAUL, MINN.

In December, 1908, negotiations for the sale of the Church of St. Louis on Wabasha and Exchange Streets, St. Paul, were completed when the property was transferred to Herman Benz for the sum of \$50,000. Plans have been drawn for the erection of a new church and pastoral residence on Cedar Street, corner of Tenth St.

SILVER JUBILEE OF THE REV. J. H. GAUGHAN, RED WING, MINN.

The twenty-fifth anniversary of the ordination of the Reverend J. H. Gaughan, pastor of St. Joseph's Parish, Red Wing, Minn., was observed on December 22, 1908. Solemn High Mass was celebrated by the Reverend Jubilarian at which a sermon appropriate to the occasion was delivered by the Reverend Patrick Kenny, of Northfield, Minn. In the evening a public reception was held in the Opera House, at the close of which a purse of \$900 was presented to Father Gaughan on behalf of the congregation. A large number of priests attended the celebration.

FOUNDATION OF NEW PARISHES, MINNEAPOLIS, MINN.

During the year 1908 three new parishes were established in the city of Minneapolis; viz. that of St. Thomas under the direction of

Rev. Michael O'Brien; that of St. Francis of Assisi under the charge of Fathers of the Franciscan Order; and that of St. Philip for Catholics of Polish origin entrusted to Rev. Stephen Zdechlik.

SILVER JUBILEE OF THE REV. JOHN RYNDA, ST. PAUL, MINN.

January 6, 1909, the feast of the Epiphany, was the 25th. anniversary of the first Holy Mass of Rev. John Rynda, Rector of the parish of St. Stanislaus, St. Paul, Minn. The event was appropriately celebrated by the entire parish and by Father Rynda's many friends among the Clergy and laity. In the morning he was celebrant of solemn High Mass. The ministers of the Mass were all former pupils of the parish school, namely, Rev. F. Bouska of Lonsdale, who acted as deacon, Rev. F. Dvorak of Belgrade, who acted as subdeacon, Rev. A. Ziskovsky of the St. Paul Seminary, who was the speaker of the occasion, Mr. J. Bouska, a student of the Seminary, and Mr. F. First, a student of St. John's, who acted as Masters of Ceremonies. In the sanctuary were Monsignor Dominic A. Majer of St. Aldalbert's church, St. Paul, Minn., and about 30 more of Father Rynda's clerical friends.

Dinner was served in the parish school to the invited guests, among whom were his Honor, the Mayor of St. Paul. In the evening a reception was tendered to Father Rynda in the parish hall.

Father Rynda was born in Kojetin, Moravia, Austria, April 9, 1859. He made his preparatory studies in Olmutz and studied philosophy and theology in Louvain, where he was ordained on December 21, 1883. The following year he came to Minnesota and for one year was in charge of the parish of Delano. Since February 14, 1886, he has been the pastor of St. Stanislaus parish of St. Paul. In these 23 years the parish has grown and prospered under his leadership. Where there were some 70 families belonging to the small frame church on Western avenue, there are now more than 300. The parish has built a beautiful church, a school, convent, and a parish hall—sub-

stantial brick structures which give much credit to the parishioners, to the ability and energy of their pastor. Father Rynda is well known among the Bohemians of America as an able speaker and an active worker. Two flourishing fraternal societies owe their existence to him. His name figures prominently in all movements looking to the good of religion among his compatriots, the American Bohemians.

DEDICATION OF THE CHURCH OF ST. ANTHONY, HECLA, S. D.

In March, 1909, the Church of St. Anthony, Hecla, S. D., of which the Reverend F. X. Feldmaier, of Columbia, S. D., is pastor, was dedicated by the Right Reverend Mgr. Henry Mensing, of Webster, S. D. He was assisted by the Reverend N. J. Dahlmanns, of Aberdeen, who preached the sermon on that occasion.

RESIGNATION OF THE RT. REV. J. H. STARIHA, BISHOP OF LEAD, S. D.

Owing to continued ill health the Right Reverend John N. Stariha, first Bishop of the Diocese of Lead, S. D., was obliged to forward his resignation as Bishop of that See to Rome during the month of March, 1909. His resignation was accepted and the Very Reverend M. J. Noesen, V. G., of Deadwood, S. D., was appointed Administrator. Bishop Stariha left for Europe in May and will spend some time in Austria, his native land.

DEDICATION OF THE CHURCH OF ST. JOSEPH, BROWER- VILLE, MINN.

The Polish parish of St. Joseph, Browerville, Minn., in the diocese of St. Cloud, erected recently a very beautiful church, which was dedicated April 20, 1909. The blessing of the sacred edifice was performed by the Rt. Rev. Paul P. Rhode, Auxiliary Bishop of Chicago,

who also delivered the sermon in the Polish language. Rt. Rev. James Trobec, Bishop of St. Cloud, celebrated the Pontifical Mass. The new church is a credit to the congregation and to its pastor, the Rev. John Guzdek.

GOLDEN JUBILEE OF THE PARISH OF ST. JOSEPH, WACONIA, CARVER CO., MINN.

The parish of St. Joseph, Waconia, Minn., celebrated its golden Jubilee Sunday, May 2, 1909. The solemn high Mass was celebrated by Rev. Eugene Woerdehoff, O. S. B., a child of the parish; Rev. Odo Richard, O. F. M., of Minneapolis, and Rev. Hubert Pfeil, O. F. M., of Waconia, acted as deacon and subdeacon. The sermon was delivered by Father Odo Richard. In the afternoon a Catholic Day was held, in which addresses were given by several of the priests and laymen present. Father Rufinus Moehle, O. F. M., the present Rector of the parish, gave an interesting account of the life of the parish during the past 50 years.

The mission of St. Joseph at Waconia, or Wawnia, as it is called in the Directory of 1860, was organized in 1859. It was attended for some time by the Benedictine priests stationed at Shakopee, Minn., then by several diocesan priests, until in 1878 the Fathers of the Franciscan order took charge of it, who have laboured there up to the present day.

LAYING OF THE CORNERSTONE OF THE CHURCH OF ST. PHILIP, HANKINSON, N. D.

On May 16, 1909, the cornerstone of the Church of St. Philip, Hankinson, N. D., was laid by the Reverend T. L. Rabsteinek, of Dickinson, assisted by the Reverends M. J. O'Driscoll, of Fargo, Paul Duerr, of Lidgerwood, J. Gaydusek, of Wahpeton, M. J. Simon, of Mantador, and the pastor, Reverend J. F. Studnicka. The sermon was preached by Father O'Driscoll. The contract calls for a Gothic structure of brick with Kasota stone trimmings.

LAYING OF THE CORNERSTONE OF THE CHURCH OF ST.
LOUIS, ST. PAUL, MINN.

On Sunday afternoon, June 6, 1909, the cornerstone of the new Church of St. Louis which is being erected on the corner of Cedar and Tenth Streets, St. Paul, was laid by Archbishop Ireland, assisted by the pastor, Reverend Paul Rulquin, S. M., as assistant priest, Reverend Fathers Magnus, O. S. B., and Dallemand, S. M., as Deacon and Sub-deacon respectively. The Reverend Francis Schaefer, D. D., St. Paul Seminary, was Master of Ceremonies; and Reverend F. Missia, Professor of Sacred Chant at the Seminary, directed the choir of seminarians. The sermon was preached by the Archbishop.

The first Church of St. Louis for the French Catholics of St. Paul was a frame structure erected on the corner of Tenth and Cedar Streets in 1861. This was used until 1881 when the stone church on Exchange and Wabasha Streets was bought from the Universalists for \$15,000. The parish was in charge of the Oblate Fathers until 1873, when they were succeeded by the diocesan clergy. In 1886 the Marist Fathers assumed charge of the congregation. The Church when completed will cost about \$50,000. A parochial residence is being erected also on Cedar Street.

SILVER JUBILEE OF THE REV. P. M. JUNG, ST. PAUL,
MINNESOTA.

The Rev. Peter M. Jung, Rector of the Church of St. Matthew, St. Paul, Minn., celebrated the 25th. anniversary of his ordination to the holy priesthood on June 24, 1909. At the solemn High Mass offered up by the Reverend Jubilarian an appropriate sermon was delivered by the Rev. Peter H. Welbes, Milwaukee, Wis. Several dignitaries: the Rt. Rev. Augustine F. Schinner, Bishop of Superior, Wis., the Rt. Rev. Msgr. Henry Mensing of Webster, S. Dak., the Rt. Rev. Msgr. H. B. Sandmeyer of New Ulm, Minn., and over forty priests were present at the occasion. In the evening an entertainment was given

in the hall of the parochial school, during which Father Jung received the congratulations and presents from the members and societies of the parish.

Father Jung was born in Granville, Wis., December 31, 1859; from there he moved with his parents to the town of Rollingsstone, Minn. His entire course of ecclesiastical studies was made at the Seminary of St. Francis, Milwaukee, Wis., where he was ordained to the priesthood on June 24, 1884. He has had charge successively of the parishes at St. James, Northfield and Le Sueur; since the year 1897 he is stationed at St. Matthew's, St. Paul, Minn.

SILVER JUBILEE OF THE REV. JEROME HEIDER, O. S. B.,
ST. PAUL, MINN.

The Rev. Jerome Heider, O. S. B., Rector of the Church of the Assumption, St. Paul, Minn., observed the day of his Silver Jubilee on June 29, 1909. The solemn High Mass was celebrated by the Reverend Jubilarian, and an appropriate sermon was preached by the Rt. Rev. Peter Engel, O. S. B., Abbot of St. John's Abbey, Collegeville, Minn. A large number of priests were present in the sanctuary in honour of the occasion. In the afternoon and evening Father Jerome received in Mozart Hall the wishes, congratulations and presents of the school children, members and societies of the parish.

Father Jerome Heider was born in Pennsylvania, whence he moved to Minnesota with his parents. He made his course of studies at St. John's University, Collegeville, Minn., joined the order of St. Benedict, and was ordained priest at St. John's Abbey in 1884. After having served in various missions of Minnesota he was appointed Rector of the Assumption parish, St. Paul, Minn., in 1899.

NECROLOGY
OR
OBITUARY NOTICES.

DEATH OF REV. A. J. WALSH, WEST ALBANY, MINN.

The Rev. Augustine J. Walsh, pastor of the Church of St. Patrick, West Albany, Minn., died July 19, 1908. Bishop Cotter, of Winona preached the funeral sermon. Father Walsh was once stationed at Sioux Falls, S. D. He was born in Newfoundland, June 18, 1858, and was ordained to the Priesthood in the Dominican Order in 1891 by the Right Rev. Bishop Watterson of Columbus, Ohio. In 1896 he was affiliated to the Diocese of Winona, Minn., and was appointed pastor of the parishes of Houston and Ridgeway. In 1901 he was transferred to the parish of Luverne and in 1906 to West Albany.

DEATH OF THE REV. GREGORY KOERING.

The Rev. Gregory Koering, Chaplain at the House of the Good Shepherd, St. Paul, Minn., died at St. Joseph's Hospital on October 7, 1908, and was buried from the Church of Assumption, St. Paul. The Solemn Mass of Requiem was celebrated by the Rev. Father Maurus, O. S. B., assisted by the Rev. P. M. Jung of St. Paul, as Deacon, and Rev. N. Stubinitzky of New Trier, as Subdeacon. The sermon was preached by Archbishop Ireland.

Father Koering was born September 13, 1833, in Westphalia. He commenced his studies for the Priesthood at Brakel in his native land, and completed them at St. Vincent's College, Alleghany, Pa., and at St. Francis Seminary, Milwaukee, Wis. He was ordained by the Right Rev. Thomas L. Grace, Bishop of St. Paul, in July, 1865. He was pastor of the parish of St. Michael, Wright Co., Minn., until 1870; of Shakopee from 1870 to 1878; of New Trier from 1878 to 1897; of North St. Paul and Oakdale from 1897 to 1899; whence he was transferred to the House of the Good Shepherd.

DEATH OF REV. PATRICK O'MEARA.

The Rev. Patrick O'Meara died at St. Mary's Hospital, Duluth, October 19, 1908, and was buried from the Cathedral of the Sacred

Heart. The Solemn Mass of Requiem was celebrated by the Rev. John Owens of Superior, Wis., with the Rev. James Hogan of Virginia, Minn., as Deacon, and the Rev. J. O'Dwyer, of Bemidji, Minn., as Subdeacon. Rev. H. A. Floyd of Eveleth, Minn., was Master of Ceremonies. The remains were interred in Calvary Cemetery, Duluth, Minn.

DEATH OF REV. MARTIN JOSEPH EGAN.

The Rev. Martin J. Egan, pastor of the parishes of Lakeville and Farmington, died at St. Joseph's Hospital, St. Paul, November 1, 1908. Solemn Mass of Requiem was celebrated at the Cathedral of St. Paul by Rev. J. A. Kane, of Savage, assisted by Rev. J. M. Reardon, of St. Paul Seminary, as Deacon, and Rev. J. H. Gaughan, of Red Wing, as Subdeacon. Rev. F. Schaefer, D. D., was Master of Ceremonies. The funeral sermon was delivered by the Most Rev. Archbishop Ireland.

Father Egan was born near Cottage Grove, Minn., October 27, 1856. He studied classics at St. Charles College, Maryland, and made his philosophical and theological studies at the College of St. Thomas, St. Paul. He was ordained to the Priesthood by Archbishop Ireland, December 19, 1891. He was successively assistant pastor of the Church of the Immaculate Conception, Minneapolis, Superintendent of the Indian Industrial School at Clontarf, Minn., pastor of Wauertown, Minn., Procurator of the College of St. Thomas, pastor of the parishes of Morton and Birch Coolie, whence in 1904 he was transferred to the parish of Lakeville and Farmington. For about fifteen years he was Spiritual Director of the Catholic Total Abstinence Union of the Archdiocese of St. Paul; and Diocesan Promoter of the Priests' Total Abstinence League of America since its organization.

DEATH OF EMIL GAUVREAU, A. M.

On December 3, 1908, the Rev. Emil Gauvreau, A. M., formerly pastor of the parish of Beardsley, Minn., and Procurator of the Col-

lege of St. Thomas, St. Paul, died suddenly of paralysis at the residence of the Fathers of the Precious Blood, Woonsocket, R. I. He was born in 1869, at Rimouski, P. Q., whither his remains were taken for interment.

DEATH OF REV. EDWARD GINTHER, O. S. B.

The Rev. Edward Ginther, O. S. B., pastor of the Church of St. Alexius, West Union, Minn., died December 12, 1908. The funeral was held at West Union, Right Rev. Abbot Peter Engel, O. S. B., officiating at the solemn Mass of Requiem. The remains were interred at Collegeville, Minn.

Father Ginther was born in Pennsylvania in 1846 and came to Minnesota in 1871. He studied Classics at St. Johns' College, Collegeville; made his novitiate in the Benedictine Order at St. Vincents, Pa.; and was ordained to the Priesthood at St. John's College in 1879. He was successively pastor of parishes in Millerville, St. Martin, St. Paul, Duluth and West Union, Minn.

DEATH OF MOTHER M. AGNES.

Mother M. Agnes Hughes, foundress of St. John's Orphanage and of the Sacred Heart Academy, Fargo, N. D., of which she was Superioress for twenty-seven years, died at the Academy on December 15, 1908. The funeral obsequies took place at St. Mary's Cathedral, Fargo. The Right Reverend Bishop Shanley officiated; and the services were attended by a large number of the Reverend Clergy of the Diocese.

DEATH OF REV. OTHMAR PUTHOFF, O. F. M.

The Rev. Othmar Puthoff, O. F. M., died at Chanhassan, a mission which he attended from Chaska, Minn., on December 28, 1908, and was buried at Chaska. The funeral sermon was preached by the Rev. Guido Knepper, O. F. M. Father Othmar was born in Germany fifty-seven years ago.

DEATH OF REV. JAMES F. GREENE.

The Rev. James F. Greene, pastor of the Church of the Sacred Heart, East Grand Forks, Minn., died at his residence on February 26, 1909. After the funeral services at the Church, the body was shipped to his relatives at Naugatuck, Conn., for interment.

Father Greene was born at Kilgorril, County Cavan, Ireland, April 8, 1871. He was educated at Orva National School, at Moyne, Co. Longford, and at All Hallows, Dublin, where he completed his theological studies, and was ordained to the Priesthood June 24, 1894. He came to Minnesota in the same year and was appointed assistant pastor of the Cathedral of the Sacred Heart, Duluth. After a year's service, he was made pastor of the parish of Aitkin whence, in October, 1898, he was transferred to East Grand Forks, Minn.

DEATH OF REV. JAMES FLEMING.

On February 27, 1909, the Rev. James Fleming died at Shieldsville of which parish he was pastor since 1900. The funeral services at the Church of St. Patrick, Shieldsville, were conducted by the Rev. J. J. Slevin, of Faribault, on March 1. The remains were taken to St. Paul where a Solemn Mass of Requiem was celebrated at the Cathedral by the Rev. Henry Cahill, of Faribault, assisted by the Rev. Hilary Jordan and Francis Tomek, of the Cathedral parish, as Deacon and Subdeacon respectively. The Rev. J. J. Lawler, pastor of the Cathedral, preached the funeral sermon, after which the remains were interred in Calvary Cemetery.

Father Fleming was born in the County Kilkenny, Ireland, December 25, 1847. He was educated at St. Steven's College and at Maynooth, where he was ordained on June 24, 1872. He labored as a curate in the Diocese of Elphin until 1879 when he came to Minnesota. He had charge of the parishes of Kilkenny and St. Michael whence he was sent to Albert Lea. In 1887, he was made pastor of the parish of St. John, St. Paul, where he remained until 1894 when

failing health forced him to resign and spend a year in California. After his return he was appointed to the parish of St. Mary, Shakopee, and in 1900 to Shieldsville.

DEATH OF REV. FRANCIS X. GORES.

Father Gores, late Rector of the Sacred Heart parish, St. Paul, Minn., died April 24, 1909, at the parochial residence after a long and trying illness; the obsequies were held at the Sacred Heart church on April 27 following. The deceased was born May 30, 1856, in the village of New Trier, Minn. He made his classical studies partly in the college of the Capuchin Fathers at Mount Calvary, Wis., partly at St. John's College, Collegeville, Minn., and the course of theology in the Seminary of Montreal, Canada. It was in the latter place that he received the ordination to the priesthood December 20, 1884; on the first day of January, 1885, he offered up for the first time the holy sacrifice of the Mass in his native parish of New Trier. From February, 1885, to January, 1898, he had charge of the parish of Oakdale with the missions of North St. Paul and St. Paul Park; from January, 1898, to October, 1899, he was stationed in New Trier; and from October, 1899, to his death he was at the head of the Sacred Heart parish, St. Paul, Minn.

Father Gores was a man of great priestly virtues, always labouring for the spiritual welfare of those entrusted to his charge. Otherwise he was unassuming and unobtrusive, who preferred to do his work in a quiet manner without ostentation and publicity. The esteem in which he was held by his fellow-priests was evidenced on the day of his funeral; over a hundred of them came to pay the last tribute to the departed friend, and to say a prayer for the repose of his soul.

DEATH OF REV. SUITBERT ALBERSMANN, O. F. M.

The Rev. Suitbert Albersmann, O. F. M., died April 27, 1909, at the residence of the Franciscan Fathers, Jordan, Minn.; his remains

were interred on April 29, following. The deceased was born in 1850 at Melle in the diocese of Osnabrueck, Germany. In 1870 he entered the order of the Franciscans, and was ordained priest June 18, 1878. He laboured in the missions of Belle Plaine, Chanhassen, and St. Benedict, all in the diocese of St. Paul.

DEATH OF RT. REV. JOSEPH B. COTTER, BISHOP OF WINONA.

After a long and severe illness the Rt. Rev. Joseph B. Cotter, Bishop of Winona, Minn., was summoned to eternal rest on Sunday evening, June 27, 1909, at the episcopal residence of Winona. The solemn obsequies were held on Wednesday following, June 30, 1909, at the Pro-Cathedral of St. Thomas. They were attended by the Most Rev. John Ireland, Archbishop of St. Paul, the Rt. Rev. Richard Scannell, Bishop of Omaha, the Rt. Rev. James McGolrick, Bishop of Duluth, the Rt. Rev. John Shanley, Bishop of Fargo, the Rt. Rev. Thomas O'Gorman, Bishop of Sioux Falls, the Rt. Rev. Philip J. Garrigan, Bishop of Sioux City, the Rt. Rev. James J. Keane, Bishop of Cheyenne, the Rt. Rev. James Davis, Bishop of Davenport, the Rt. Rev. Peter Engel, O. S. B., Abbot of St. John's Abbey, Collegeville, Minn., the Rt. Rev. Msgr. James Coyne of Lanesboro, Minn., the Rt. Rev. Msgr. Peter M. Abbelen of Milwaukee, Wis., the Rt. Rev. Msgr. Alois Plut of Shakopee, Minn., the Rt. Rev. Msgr. Dominic A. Mejer of St. Paul, Minn., the Rt. Rev. Msgr. Edward J. Nagl of St. Augusta, Minn., the Rt. Rev. B. C. Lenihan of Fort Dodge, Iowa, by nearly a hundred and fifty priests, who represented not only the diocese of Winona, but also other parts of Minnesota, the states of North and South Dakota, Iowa and Wisconsin, and by large numbers of the laity.

At 10 o'clock the office of the dead was chanted by the Clergy, and then followed the holy sacrifice of the Mass. Rt. Rev. Bishop McGolrick was Celebrant of the pontifical Mass of Requiem; Rev. Edward H. Devlin of Austin, Minn., acted as Assistant Priest, Rev. Daniel

Hughes, D. D., of the St. Paul Seminary, as Deacon, Rev. J. Meyers of Claremont, Minn., as Subdeacon, the Revs. G. P. Murphy of Blue Earth, Minn., and J. Mangan of Pipestone, Minn., as Deacons of Honour; the Rev. Joseph Schneider of Rose Creek, Minn., was Master of Ceremonies. After Mass Archbishop Ireland preached the funeral sermon, in which a glowing tribute was paid to the good and great qualities of the deceased prelate. The service was concluded with the customary absolution of the remains imparted by the Rt. Rev. Bishops Keane, Shanley, O'Gorman, Scannell, and Archbishop Ireland. Finally the body of Bishop Cotter was carried to St. Mary's cemetery and lowered to its final resting place. Bishop McGolrick performed the ceremonial of the last blessing at the grave.

Bishop Joseph B. Cotter, the oldest child of Lawrence P. Cotter and Anne M. Perrin, was born in Liverpool, England, on November 19, 1844. In 1848 the family removed to the United States, resided in New York and Cleveland, until in 1855 they settled in St. Paul, Minn. Young Joseph Cotter obtained his fundamental education in private academies in the cities of Cleveland and Fremont, Ohio, and in the cathedral school of St. Paul; he pursued his classical, philosophical and theological studies in the Seminary of St. Francis, Milwaukee, Wis., in the College of St. Vincent, Pa., and at St. John's, Collegeville, Minn. On May 21, 1871, he was ordained priest in the cathedral of St. Paul by Rt. Rev. Thomas L. Grace, and shortly afterwards appointed to the parish of St. Thomas in Winona. After an efficient pastorate of over eighteen years he was raised to the episcopal dignity and placed over the newly created diocese of Winona in southern Minnesota. His consecration to the exalted office took place in the cathedral of St. Paul on December 27, 1889; it was performed by Archbishop Ireland, assisted by Archbishop Grace (of St. Paul, retired), and Bishop Martin Marty of Sioux Falls. He laboured unceasingly for the honour of God and the welfare of men, in the field assigned to him, until death made an end to his valuable life. The esteem and the affection in which Bishop Cotter was held, was evidenced not only

by the presence of so many ecclesiastics and lay-people at his obsequies, but also by the tribute paid to him by the inhabitants of Winona, his episcopal city. During the funeral hours, from 10 to 12 o'clock, practically every business house and office in the city was closed; and while the remains were taken to the grave the tolling of bells could be heard from Catholic and Protestant churches alike.

THE FUNERAL SERMON.

And so, dear friend, we must bid you farewell. We are powerless to retain you. All that warm hearts could wish to have done, all that skillful hands could do, was bidden forward to arrest the march of the dreaded enemy, to ward from your cherished brow the stroke of the uplifted sword. Alas! nought availed. O death, the relentless foe of human loves and human hopes, terrible thou art in thy covetings, conquerless thou art in thy mighty warfare. None there are who can resist; none who may escape the threatened blow. The victims of death—they are whomsoever death orders to fall—the old or the young—the weak or the strong, the servant or the master. The victims of death—they are the children of Adam, whoever they be, whatever their prowess, whatever the deeds they are accomplishing, the praises they are winning from their fellows. "It is appointed unto men once to die." And when and where, men must not divine. Theirs to halt and fall when the summoning trumpet sounds and the monster leaps into the fray.

And so, dear Bishop Cotter, your turn has come, and you lie before us silent and motionless, soon to be snatched from view and hidden in the darkness of the grave. Not long ago you were buoyant of health and strength; it was thought that as the bishops of your ecclesiastical province would, one by one, be stricken, you would still stand erect even when the others had fallen; but you are taken from the ranks, while the others, less valiant, more laden with years, remain among the living—so vain are our guessings as to life's closing days. Work there was before you; well you were doing it; it demanded your presence; it needed, we believed, your tireless heart and steadied hand; but you are

wrested from it mercilessly and forever—so regardless is death of human conditions and human plannings, so reckless and desperate is it in reaching out for its chosen prey. Yes you have been smitten by the fell sword, and all is over; farewell, dear friend, farewell!

Is this all there is of man—to be born, to labor and to struggle during a few fleeting years, and, then, to be rushed into the grave? If so, vanity of vanities it is; and what reason is there that we set value upon it, that we prize its opportunities, and strive for its gifts? O, vanity of vanities, truly, if there is no rebound from the victory of death, if no light shines beyond the darkness of the grave, if no meaning there is to life save that which earth bestows, save that which earth controls and measures! To the rescue, all-wise, all-potent Creator to Whose love we cling while we suffer and sorrow, in Whose mightiness we trust amid death's triumphant revelings. To the rescue, our risen Saviour, over Whose tomb was sung the exultant challenge—"O death, where now is thy sting, where now is thy victory?" To the rescue, our christian faith, whose teachings, beauteous and uplifting as the vision of the Heavens which lay open to the soul, unravel the great enigma and melt into brightest sunshine the gloom of human life, aye, and the gloom of the grave, death's last wild repair, whence it madly shrieks: its victim shall never hope for redemption.

What is man, what is the purpose of his passage across the earth? Religion gives the reply, repeating in its message the revelation of eternal truth and simultaneously giving voice to nature's deepest instincts, to reason's loudest clamorings. Man is a being of body and of soul, the body emerging from the dust of the earth, and unto dust returning, the soul, a spirit of the immediate breathing of the Almighty author of all things, fashioned to His own image and likeness, made to be immortal, once created destined never to die. The stay of man upon earth is the preparation for Eternity, the battle against evil being waged under the eye of the Omniscient, with help from His Omnipotent love, the measure of merit being that of the performance of duty, as prescribed by the Supreme Master, the judgment to be

spoken as the soul freed from the shackles of mortality sees face to face the great Judge, from whom issue the sentence of love if its inspirations have been listened to on the field of combat, or that of justice if those inspirations have been spurned and the arms of righteousness forsaken by the combatant. Has man lived, as God wills—there the value of life; there its purpose; thence its ending in bliss for all eternity in the presence of the Almighty God Himself.

Must we mourn without consolation as we bid farewell to our beloved Bishop Cotter?

As the mortal man, he has paid the penalty of his mortality; as the immortal man, he has gone to the Eternal God, Whom he served, as best he might, while pilgrimaging upon earth. O eternal Judge, with the hope which thy promises beget, with the knowledge of the manner of life of our departed friend which is ours from daily observation of words and acts, we bid him go forth to the throne of judgment to hear the divine salute—"Well done, good and faithful servant; enter now into the joy of the Lord."

A beautiful life was that of Bishop Cotter—pure of stain as the newly fallen snow, limpid in its coursings as the brightest of rivulets, moving ever with utter singleness of purpose, rejoicing ever in the effusion of sweetest love, in the incoming of others' love in return for his own, freighted every day with deeds of righteousness and of charity, the more resplendent of inner devotion to duty, the richer in services to religion and to humanity, as years deepened his powers of influence, and growth of opportunity opened wider range to the spread of his fragrant activity.

He was the kindest of men—ever in this regard the self same, whether as the young man struggling with the vicissitudes of the world, whether as the priest working in a parish, or the bishop ruling over a diocese. He won all hearts by the sweetness of his love; his will and purport of action was ever to please, to serve. He passed by doing good. No enemies had he; none could have been so vile as to hate one so incapable of hatred, to upbraid one so incapable of doing injury, so intent on efforts to avoid giving displeasure.

He was most resolute in accomplishment of duty, most self-sacrificing in obedience to its commands. Need I recall the earlier years of his priesthood in Winona, when the flock he tended was poor of the poverty of pioneer settlers, when the territory committed to his pastoral care was vast in extent, almost inaccessible in the rudeness of its roadways? Did he ever complain? Did he ever hesitate to rush whithersoever he was needed, amid the frosts of winter, amid the somber shades of night? I remember one Sunday evening in Winona. He had said mass and preached in the parish church; he had driven to say a second mass twenty miles away; he returned drenched from the heavy rain, and within a few moments, after a hurried change of raiment and a hurried snatching of a slender meal, he was in his chair for two hours presiding over a temperance society. And such for him, I learned, was one Sunday after another for many long years. Need I ask whether as bishop he refused himself to priests or people, were they removed from his home by hundreds of miles?

His, a keen divining of what was to be done, an intelligent grasp of circumstances, the tact to do well whatever came to his hand. Years ago priests were few, and immediately after his ordination Father Cotter was put in charge of the parish of Winona and the adjoining missionary stations. No mistake made he; no reproach ever came from his superior. I recall the saying of the lamented Bishop Grace that the parish of Winona under the pastorship of Father Cotter was a surprise and a delight—so well were all things done.

And zealous was he. The mere routine of pastoral work was never his rule. He sought out occasions of work; and once discovered, quickly were they put to profit. A special instance to be noted is his preaching of total abstinence, not only in his own diocese, but throughout the whole United States. In his parish of Winona while he was yet a priest, the cause of total abstinence flourished as in no other parish in Minnesota. At one time president of the American Total Abstinence Union and general lecturer he preached total abstinence in most of the large cities of the country where his name today is held in grateful rev-

erence. In the cause of christian education he was ever tireless; as a priest he brought to the parish of St. Thomas the Sisters of Notre Dame; as a bishop he stimulated the building up of schools in nearly all the districts of the diocese, and under his guiding hand the Seminary of Winona for the education of young women and the convent and Normal School of the Sisters of St. Francis of Rochester have grown to their present magnificent proportions.

As a bishop will he be chiefly known in the annals of the future. When in 1889 the resolution was taken to erect a new diocese in Southern Minnesota, there was no hesitation as to who should lay its foundation and rear its walls into the noble structure that was to be the pride of religion in the valley of the Mississippi. The pastor of the parish of St. Thomas, who had proven himself to be the best of priests was at once designated for the task. The good priest makes the good bishop, whose office is but the enlargement of the priesthood, a widening out upon a larger scale of the work of the parish. How true all this turned out to be in the case of Bishop Cotter, the Diocese of Winona today stands witness. The number of priests, the number of churches have more than doubled. The priests, guided and stimulated by the example and the work of their bishop, are men whose praises are upon all lips in their several communities. The churches, planned as they largely were by Bishop Cotter, are exemplars of architectural art. The faithful laity gladly yielded to impulses coming from bishop and from priests—and, today, as Bishop Cotter's episcopal work closes its records, the Diocese of Winona stands forth as one of the prosperous, flourishing dioceses of America, in the growth and development of which the Catholic church reposes its most earnest hopes, which she extols before the world, as tokens that the divine vitality infused into her, nineteen centuries ago, still courses through her veins, that she is still, as of old, the Mother of a glorious race of Apostles, still today the mother of christian men and women whose profession and manner of life tell the divine source whence flow across their souls the graces of spiritual edification.

The Diocese of Winona, comparatively restricted in territory, holding no large cities within its frontiers, did not open to its bishop the way to great undertakings, afforded him slight opportunity to do unusual work, such as his natural talent and energy might otherwise have accomplished, whereby, perhaps, unusual fame and honor were more readily won. But not in unusual fame and honor does merit lie, whether before men or before God; but, altogether, in the task which the counsels of Divine Providence put to each one, by which alone shall judgment be meted out. And the task assigned to Bishop Cotter, assuredly was done, and done well. No portion of the field over which he presided remained uncared for; no seed for which the soil was fitted was unsown; the harvest which the Master called for was reaped copious and rich; the opportunity widened out before him was turned into full use and profit. This is the highest eulogy to be spoken to the servant of the Lord: this, the eulogy which plainest truth bids us speak forth today, as we look backward over the life and work of the departed Bishop of Winona.

His own flock was, no doubt, the chief care of Bishop Cotter. But so generous, so large-minded was he that beyond the confines of the flock, his mind traveled in search of other fields, wherein to labor, of other opportunities to do good to fellow-man. A child of broad humanity, nothing of avail to humanity was strange to him—and among the foremost he ever quickly placed himself in the combat for civic righteousness, for charitable work, for the social betterment of all and of every class of his fellow-men. He was ever the enlightened and progressive citizen, ever the loyal son of America, ever the devoted helper of every good cause in his community. This the bidding of true manhood, as it is the bidding of true religion. The high esteem in which the people of Winona held Bishop Cotter is praise to themselves that they discern and admire a noble character, as it is praise to him that he merited well of all who knew him, of all who knew his daily coming and going, his daily work inspired with the best of motives, accomplished with most exacting energy and alacrity. The tributes paid

today by the city of Winona to the memory of Bishop Cotter—the tolling of bells of non-Catholic churches, the suspension of business in banks, factories and houses of commerce during the hours of the funeral rites, the reverential inscriptions of the public press—will long be remembered to the honor of Bishop Cotter, to the honor of the City of Winona.

And now the day is spent, the work is done, the record book is closed; the Judge has called for the accounting. Speak, beloved friend, to the great Judge: “I have fought the good fight, I have finished my course, I have kept the faith.” Veriest truth wilt thou speak, in rehearsing the words of the great Paul. And veriest truth wilt thou speak as with him thou further sayest: “As to the rest there is laid up for me a crown of justice which the Lord the just Judge will render to me.”

“O death, where now is thy sting, where now is thy victory?” The fright which death brings to what is mortal in us is changed into peace and joyousness, as we recall what death leads to for him who lived well his part in the faith and the love of the Saviour—the peace and the joyousness of Heaven.

Farewell, dear Bishop Cotter. We sorrow that we shall miss your benignant smile, your helping hand, your holy and wise counsel adown the weary pathway over which we are left to journey. We sorrow, in what is our loss upon earth, even though we rejoice in what is your gain in your heavenly abode.

Seldom around the bier of death is grief so intense, so universal as it is today. Seldom are the dead so worthy of grief as Bishop Cotter is of ours.

Dear Bishop Cotter, I must, in obedience to my heart, speak my personal tribute to you. For forty-eight years you were my friend and I was yours. I knew you and I loved you when you were still a youth in the world; I was one of those who thought you worthy of the holy priesthood, who bade you betake yourself to the school of sacred learning; I labored with you side by side in the days of your priesthood;

I chose you for presentation to the Holy See as first bishop of Winona; I labored side by side with you in the days of your episcopate. Never was there between us a word of discord, never was I able to discover in you a cause of reproach. My deepest friendship was ever yours, and yours was ever mine. Life-long friends are few and precious. In your departure I lose a most devoted friend, a most loyal ally. My heart shrinks in anguish as you go from me: the remainder of my journey through life will be the lonelier because you will not be with me.

But, brethren, the end will come quickly to us all. What imports for us is that we so live as to die in the Lord, that we so plant in tears as to reap in gladness, that we so serve the Lord as to merit for ourselves the tidings—"Well done, good and faithful servant."

Brethren, our prayers are still ours: the departed one may need the refreshing dew of divine mercy. Be our prayers offered to the throne of grace for dear Bishop Cotter, today and tomorrow. Eternal repose, O God, grant to his soul; may never-fading light shine upon him—the light of Thy divine countenance, the light of Thy own divine love!

DEATH OF RT. REV. JOHN SHANLEY, BISHOP OF FARGO, NORTH DAKOTA.

The Rt. Rev. John Shanley, Bishop of Fargo, N. Dak., died suddenly on Friday, July 16, 1909, in the episcopal residence of Fargo. The solemn obsequies were held on Tuesday, July 20, 1909, in St. Mary's Cathedral. They were attended by Most. Rev. John Ireland, Archbishop of St. Paul; Rt. Rev. Richard Scannell, Bishop of Omaha; Rt. Rev. James McGolrick, Bishop of Duluth; Rt. Rev. Thomas O'Gorman, Bishop of Sioux Falls; Rt. Rev. Matthias C. Lenihan, Bishop of Great Falls; Rt. Rev. John P. Carroll, Bishop of Helena; Rt. Rev. James Davis, Bishop of Davenport; Rt. Rev. Peter Engel, Abbot of St. John's, Collegeville, Minn.; Rt. Rev. Vincent Wehrle, Abbot of St. Mary's, Richardton, N. Dak.; the Honourable John Burke, Governor of North Dakota; by many ecclesiastics of North Dakota and other

States in the Northwest; and by large numbers of the laity, both Catholic and non-Catholic. Bishop McGolrick was Celebrant of the Pontifical Requiem Mass; and Archbishop Ireland preached the funeral sermon.

Bishop Shanley was born in Albion, N. Y., January 4, 1852. When five years old he came with his parents to St. Paul, Minn., and entered there the Cathedral school. The facility in his studies and his bent for religious things determined his career. He made his classical and collegiate course at St. John's College, Collegeville, Minn.; from 1869 to 1874 he studied philosophy and theology at the College of the Propaganda, Rome; and on May 30, 1874, he was ordained priest at Rome. On his return to St. Paul he was made assistant pastor of the Cathedral; in 1875 he became pastor, and continued in that capacity until he was consecrated first Bishop of Fargo, N. Dak., December 27, 1889. He laboured devotedly in the field assigned to him, until the very minute of his death.

THE FUNERAL SERMON.

Three weeks ago—only three weeks this very day—I spoke in the Cathedral of Winona my last earthly farewell to one of my beloved fellow-bishops of the Province of St. Paul, Joseph Bernard Cotter. My heart was wrung in anguish, that one was gone who had long shared with me the fatigue of the battle-field, in whose earnest and loyal work around me I had put my confident trust that all should be well, while I was to remain upon the scene, for myself and the sacred interests to which my life is bound by ties indissoluble. At least, whispered my heart in consoling hopes, the time is distant when one other shall fall from the ranks, when one other shall tell me that no longer will he be near to fight the good fight and with his younger and more strenuous arm uphold my own as years press forward to weaken its strength and lower its former more daring aim. And today—so soon, so unexpectedly—the fatal trumpet sounds, and one other must go away—one other, whose measure of days was the briefest, the least open to the menace of death, John Shanley, Bishop of Fargo. Surely,

the Province of St. Paul is sorely tried: the fell sword will not be away: those who still stand cry out unwittingly, how long before yet another bends beneath the blow?

And this time death marches forward, arrayed in its most dreaded terrors, armed with its quickest and most cruel bolts. At least when Bishop Cotter was stricken, presages of what was coming had been profusely given: he had had the coveted leisure to set himself in full readiness for the fall: his friends had been permitted to gather into their souls the solace of patient waiting upon the arrival of the ruthless destroyer. But for Bishop Shanley—O, the frightful suddenness of the attack!—death rushes upon him, the murderous robber of the midnight darkness, stepping so stealthily that suspicion of its approach was not possible, crushing to the ground its victim with such cruel celerity that no cry of protest could be uttered, no wistful token of conscious giving up of life could be waved towards friends, however nigh they stood. O, the suddenness of death's blow to Bishop Shanley! Verily, Beloved Brethren, we must watch and ever be ready, for we know not the day nor the hour: and yet, O God, how much is wrapt up in that day, or that hour! Seldom do we, as we do this morning, understand the admonition of the Saviour of men: "Watch ye therefore; for you know not when the Lord of the house cometh, at eve, or at midnight, or at the cock-crowing, or in the morning. And what I say to you, I say to all: Watch."

Sudden, indeed, for Bishop Shanley was the call to the threshold of eternity, to the judgment seat of the Almighty. A few days before the fatal night he was the active worker, the enthusiastic orator at a gathering of Christian Indians, some hundreds of miles from his home: the preceding day, Thursday, he was as busy in his study-room as he ever there had been, and at one time he walked the streets of Fargo with his wonted joyousness and good humor. The evening of Thursday, he withdrew in usual hopefulness to his sleeping apartment, leaving to his attendants orders for the work of the morrow. The morrow dawned: alas! Bishop Shanley was no longer among the living.

But yet, we thank thee, O God, for Thy quiet and timely premonitions, though the full import of their impending significance may not be at once understood. Premonitions there were for Bishop Shanley of forthcoming danger—warnings of physicians that arteries were hardening, that the blood coursed no longer as easily and as freshly as of yore; counsels, too, that the intense spending of himself in hard and unceasing labor be more slow and moderate—and, Bishop Shanley, in his way, was giving heed to warnings and counsels. He admitted the thought that the closing hour of his career was no longer out of sight: to friends and near acquaintances he spoke frequently as if his work was soon to be over: the death of Bishop Cotter was taken, he said again and again, as a solemn reminder that before long, perhaps, his turn was coming. And he was preparing for the end. To his labors he would allow no surcease: rather to these there was an added impetuosity. But, what is the best and the truly wholesome preparation, he was putting his soul into closer nearness with God. A few months ago he made the journey to the shrine of the Virgin of Lourdes, saying to a friend, as he was leaving his home, that he would seek there rest to body and, yet more, rest and refreshment to soul, as he was tired of the strugglings with life upon earth and knew not how soon he should hear the final summons. And, then, Divine Providence, sweetly ordering our course, whether He tells us or not of His favors, one week before his death Bishop Shanley was in holy retreat, with the priests of his Diocese, meditating upon the vanities of the world, rehearsing in meaningful silence the great lesson—"One thing is necessary," eternal salvation—and bathing his spirit in sacramental grace. This spiritual retreat—though he knew not that it was to be the last—was Bishop Shanley's immediate preparation for his appearance before the Great Judge, and, so, however much we should have wished that the blessed oil had been poured over him, that the absolving hand of Christ's minister had descended upon him in his agonizing hour, we hold to our souls the comforting thought that he had watched for the Lord, that he was ready for the call, that he is now with the

Master whom he served all the years of his earthly pilgrimage; and in this faith we scorn the triumph of death, however sudden and unexpected its blow, however cruel and murderous its dark and stealthy onslaught.

In the whole life of Bishop Shanley, from earliest dawn of reason to the final moment of surrender, we repose our trust that, as his soul rose from earth to meet the Almighty Master of all men, the All-merciful Saviour of souls, the welcome was spoken to him—"Well done, good and faithful servant." Brethren, we are the children of a loving Father, the servants of a most kind and merciful Master. Just He is, when by our persistency in sin we allow Him no room to be merciful; but rather than be just He craves to dispense His love and mercy: "Thy mercy, O Lord, is magnified even unto the heavens." The Incarnation, the Redemption, tell the story of God's love for men; the parables of the lost sheep, of the prodigal son reveal the anxiety of the Saviour's heart to win our souls to Heaven. So wondrous His mercy, that a moment's pause in an act of perfect love and perfect sorrow for sin purifies the soul the most blackened in iniquity, the most forgetful heretofore of obedience to duty. Before a God so loving, so merciful, what, must we believe, is the lot of one whose life was a continuous service to Him, who for His sake offered himself to every sacrifice, whose whole purpose, whose whole labor, was to please Him and to lead others to do His will? O, Heavenly Father, thou seekest those who rush away from thy love: wilt thou not with most gracious smile take to thy bosom those who are ever bent on going to Thee, who ever thirst for Thy favor, though trials and temptations do beset their way, though now and then, in unguarded moments, the spray of earth's darkened waters do cast stain upon their souls and, for a time, perhaps, discolor in them thy mirrored beauty? Brethren, sincere, earnest Christians, trust God, trust His love, trust His mercy. And if I so speak to my Christian brethren in general, with how much greater confidence may I so speak to the more generous and more self-sacrificing servants of the Lord, who have

said—Lord, we leave all things to follow Thee—Lord, not for ourselves shall we labor, but for Thee, that Thy will be done by others as by ourselves, that Thy kingdom be enlarged upon earth through the conquest of souls to Thy love and service! Priests of Jesus Christ, you have chosen as the sole purpose of your life the identification of yourselves with the life and the mission of the Incarnate God; appeal confidently to the promised reward: “They who instruct many unto righteousness shall shine as stars for all eternity.”

Bishop Shanley—his whole life was that of the sincere, earnest Christian, of the self-sacrificing, zealous priest of God’s holy Church.

Who, better and more truthfully than I, can speak of Bishop Shanley, of the fifty-seven years allotted to him for work in the service of the Creator and the Saviour? I knew him in his early boyhood: he was an altar-boy in the Cathedral of St. Paul when I began there my priestly ministrations. I knew him in his student days in the Cathedral school and in the College of St. John. When bidden by Bishop Grace to wend his way for the study of theology to the College of Propaganda in Rome, it was I who was charged to guide him in his journey across the ocean. After his ordination he was for some time my assistant in the direction of the Cathedral Parish, and when I was consecrated bishop, he was the pastor, working daily under my eyes in loyal co-operation with my own labors. I it was who, in 1889 in conjunction with the one suffragan bishop then in the Province, Bishop Marty, petitioned the Sovereign Pontiff that he be named the first bishop of North Dakota, thenceforward to be my co-laborer in the episcopate of the Northwest, in near contact with me, always so seen that nothing done by him remained unknown to me. Well, this is my verdict upon the career of John Shanley, from the beginning to the end of his career—He was the Christian youth before he was the priest; he was the irreproachable, devoted, zealous priest before he was the bishop, and when the head of the Church placed him among its rulers, he was the noble-minded and the generous-hearted, the hard-working and the successful bishop. The tens of thousands who knew

him in one period or another of his career, so far as opportunity was theirs to observe him in word and in act, will repeat my verdict as being fully their own. I knew him well, and this is the reason why I always loved him, and respected him: and this the reason why today I grieve in my inmost heart that he is no longer with me to edify me by his labors, to aid and encourage me in the labors that are specifically my own.

For fifteen years he was either assistant pastor, or pastor in the Cathedral Parish of St. Paul. Today in St. Paul the sorrowing is deep and wide-spread. The active, zealous, self-sacrificing young priest of thirty and twenty years ago is remembered in love and gratitude. Under his administration there was intense life in the parish: every good work was accelerated: every duty was attentively and scrupulously performed. Father Shanley was the friend of everyone in the City, Catholic or non-Catholic: everyone admired his unstinted zeal, his courage in presence of difficulties, his charity to the needy, his readiness day or night to hurry to the room of the sick and the dying: everyone understood the motives inspiring his every word and act, and loved in him even the occasional quickness of temper, and the apparent brusqueness of movement, which, they knew were but the tokens of his earnestness of purpose and his anxiety to take no time from pressing duties. The names of few priests of St. Paul will linger there so long as that of Father Shanley upon the lips of present and coming generations.

In 1889, the former vicarate of Dakota was formed into two dioceses, that of Sioux Falls in South Dakota, and that of Jamestown in North Dakota, the latter some years afterwards being changed in name to the Diocese of Fargo; and the pastor of the Cathedral of St. Paul was named as the first bishop of North Dakota. The growth of the Catholic Church in North Dakota since the year 1889 would in any other country than America read as a story of legendary evangelization, and even in America it will stand out on the pages of our ecclesiastical annals as typical of rapid development in our religious life,

due no less to the activity of people and of leaders than to the favorable situation in which is placed the Church in America. I quote figures from the Catholic Directory of 1890, one year after the organization of the Diocese of Jamestown: Priests, 33; churches, 60; stations, places where mass was said occasionally in halls or farm-houses, 81; academies and parochial schools, 14; hospitals, 1. Humble, indeed, were the belongings of Catholicity in North Dakota in 1890—much more humble than the statistics of the Directory indicate. The churches were, without exception, mere huts: the schools counted their pupils by the dozens; the priests, thirty-three of them, were homeless wanderers over the vast prairies of a wilderness, finding shelter where best they could in rude hostelry or the weather-beaten shanty of the pioneer settler. Those, too, the early days of North Dakota, when poverty was the common lot, when settlers, scattered to and fro, far removed from one another, wrestled with an alkali-soaked soil, under rainless atmospheres, amid hordes of devastating insects. Stout the hearts that put high hopes in the future of North Dakota: the many either rushed away in despair, or, hoping against hope, remained solely because circumstances forbade their departure. Was Bishop Shanley one to fear and tremble, one to pause in impatience, or abandon the field opened to him by the hand of Providence? Not of this timid fibre was the spirit of Bishop Shanley. He set himself to his work resolutely and earnestly, traveling through other states in search of alms to help him to have food and shelter in his chosen home and, at the same time, to aid him in building modest chapels where the need was urgent and in preserving his forlorn missionaries from discouragement and starvation. Well, a score of years have gone by, and what see we today? The State of North Dakota, one of the most promising commonwealths in the American Union—its early adversities buried in oblivion, its prairies proving themselves most fertile lands, its cities and villages bustling with commerce and industry, the hundreds of thousands of its population rejoicing in prosperity and social happiness. And the Church in North Dakota? I quote figures from the

Catholic Directory of 1909: Priests, 106; churches, 225; stations, places as yet of slender Catholic settlement, preparing, however, to build churches in the near future, 38; academies, 6; parochial schools, 34; hospitals, 4. But figures only tell of numbers; to realize the absolute fact, we must recall that the churches in North Dakota are in great number superb monuments of architecture, that schools, academies and hospitals are possessed of splendid buildings and thronged with in-dwellers, that priests are housed in most comfortable presbyteries and hold gathered around them a numerous Catholic laity, fervent in their faith, generous in their offerings, enterprising in their temporal callings, and no less so in all that makes for a strong and prosperous Catholicity in the Diocese of which they are proud to be the children—priests and laity, honored and esteemed in their several communities, in all things men of that vivid devotion to religion and that largeness of mind and of heart, such as insure to Catholicity a continuous and most prosperous development, placing the Diocese of Fargo among the most flourishing dioceses under the sway of the American hierarchy.

The condition of the Diocese of Fargo, as it unfolds itself to the most casual observer of today, was the pride, the joy of Bishop Shanley. Oft he spoke of it, oft he exulted in it. And it was his right to speak of it and to exult in it. Was it not his own—had he not guided it in its every forward stepping—had he not infused into it his full self, his full life—was he not, under God's gracious watchfulness, the great factor in its upbuilding? Honor to what and to whom honor is due. Honor to the great state of North Dakota whose fields yield up copious wealth to those who turn their furrows. Honor to the liberty of action which America concedes to its children in the furtherance of all good causes, in the advancement of every work that uplifts man to greatness and to goodness. Honor to the laity who respond to every impulse from the hand of the leader, to the immediate helpers, priests and members of religious orders, who follow wherever the leader goes, who bear cheerfully the brunt of the day's labor, who offer so plenti-

fully the sacrifice of self upon the altars of charity and of religion. But then—and in manner most ample—honor to the leader, honor to Bishop Shanley. The leader divined what was to be done, mapped out the task, inspired others to hurry forward by the enthusiasm of his own soul, dispensed the wisdom and the prudence by which failures were averted, by which the most propitious means were brought forward to reach the highest aims. All this Bishop Shanley did, so far as his noble qualities of mind and of heart taught him to do, so far as his strength of body, taxed to extreme tension, allowed him to do. How he wrought with word and with pen under his own roof! How he raced incessantly from one end of his territory to the other, to spur on the laggard, to comfort the sufferer, to give new hopes and new energy to people and to priests! How he planned to bring around him a clergy numerous enough to meet the demands of the ministry, to build up, wherever room could be found, churches, presbyteries, institutions of learning and of charity! Evangelical activity—he was the exemplar of it. If complaint is made, be it this: he was too active for his own bodily welfare: his activity weakened his frame, impinged upon the vitality of his brain, led the way to his ultimate death.

Bishop Shanley was richly endowed with those qualities in the man and in the priest that make for success. He was the scholar, the writer, the orator. Study to him was easy, and as he never was remiss in effort to improve his store of knowledge, he ranked high in intellectual accomplishments. He was versed in several foreign languages: his library treasures were well and copiously chosen: he wrote with much facility and with grace of thought and style. And he was the ready speaker, popular so far as this means power to attract and hold listeners; at the same time he was scholarly in range of thought. For a man of his activity in the duties of the ministry it is surprising how he found time for long and arduous study and was able to gather from it such rich fruitage. He was, in his love for books, in his willingness to use his pen, to think out higher matter for sermon or lecture, one of those who regret that the time of a bishop is so much absorbed

with administrative work, as is necessarily the case in a missionary country. Years it will be before the leisure is ours that permits this intellectual service to religion, which in other places and in other times is the privilege and the honor of priests and bishops. With us in America it is haste and continuous output of energy, to lay deep and well the foundations of the edifice, to which others one day will lend the ornament, to plant deep into the ground the seeds from which one day will have sprung the harvest that others will garner. Well, what God wills, is what we must do: and what God willed, Bishop Shanley did unceasingly, tirelessly, to the last moment of his life on earth.

In social and civic matters Bishop Shanley gave proof of earnest Christian citizenship, and on this score he won to himself and to his ministry the applause of the whole people of North Dakota. He was ceaseless in making known the rich resources of the State and in advising the immigrant to be at home within its borders. Several prosperous settlements in North Dakota are indebted for their present conditions to his foresight in advising families to seek there homes and to his patient watchfulness over them in their pioneer days. The battle he fought, in union with other noble-minded citizens, in behalf of the sacredness of the marriage-tie, ending in ridding the statute books of divorce laws shameful in their encouragement to licentiousness, will forever form a bright page in the history of North Dakota.

Wherever work was to be done for God and for fellowman, within or without his own fold, Bishop Shanley leaped at once into the fray. He loved work; he reveled in it: for him life was action: and the more strenuous and unceasing the action, the happier he was, the more blessed he believed life to be.

And now, dear friend, the repose has come: thy wearied frame will be at rest—in the quietness of the grave, there to be until the voice is heard: "Ye dead, arise:" and in Heaven with thy God shall be thy soul—the soul whose great thought was ever that His kingdom be upon earth as it is in the skies, whose one supreme aspiration was for His love and glory.

At rest; the storms have ceased; the waters are still; the haven is reached; I bid thee rejoice. Others who remain upon the ocean's billows, to affront yet awhile their fury and their peril, may well envy thy repose, and sigh that the whisper of divine peace has not also vibrated through their souls—telling them that the battle is over and won, that the Lord awaits them. But the will of God be done, in those who go, in those who remain.

Farewell, dear Bishop Shanley; our prayers go up for thee to the Throne of Mercy that thy passage into the fullness of bliss suffer no delay—and thou, in turn pray for us in thy supernal home that one day all be well for us as it is for thee—Eternal rest, O Lord, give unto his soul: let the light of thy divine countenance shine upon it forevermore.

THE LIBRARY.

A Partial List of Its Contents.

(Continued from the previous issue).

Liber Ordinationum Dioecesis Sti. Pauli. 1854-1898. Presented by Archbishop Ireland.

Memoirs of Bishop Loras, First Bishop of Dubuque, Iowa, and of Members of His Family, from 1792 to 1858. By Rev. Louis De Cailly. New York, 1897. With an Introduction by Archbishop Ireland. Presented by Archbishop Ireland.

Decreta Synodalia Dioeceseos Sti. Pauli de Minnesota, 1874. Presented by Mgr. A. Oster, V. G.

Minnesota in Three Centuries. 1655-1908. Four volumes. By a Board of Editors. The Publishing Society of Minnesota, 1908.

Minutes and Proceedings of the Meetings of the Father Mathew Temperance Society of St. Paul, from January 10, 1869, to December 31, 1871. Presented by Archbishop Ireland.

Minutes of the Meetings of the Board of Government and Records of the Annual Conventions of the Catholic Total Abstinence Union of the Diocese of St. Paul, from January 10, 1872, to August 1, 1882.

The Aulneau Collection. 1734-1745. Edited by the Rev. Arthur E. Jones, S. J., Montreal, 1893. Presented by the Editor.

L'Ouest Canadien. Sa Decouverte par le Sieur de la Verendrye: Son Exploitation par les Compagnies de Traiteurs Jusqu'a l'annee 1822. Par L'Abbe G. Dugas. Montreal, 1896. Presented by Archbishop Ireland.

A Popular History of St. Vincent's Parish for Eighteen Years, from 1889 to 1908.

St. John's University, Collegeville, Minnesota. A Sketch of its History. By Rev. Alexius Hoffmann, O. S. B., Collegeville, Minn., 1907. Presented by the Author.

Address Delivered by Rt. Rev. John Shanley, Bishop of Fargo, at the Annual Meeting of the State Historical Society of N. D., June 17th., 1908. Presented by the Author.

Die Indianer in Nord-Amerika. Franz Pierz. St. Louis, Mo., 1855.

St. Paul Seminary Register. 1896-1909.

Register of Baptisms, (mostly Polish), kept by the Rev. F. X. Sulak, S. J., a Missionary in Minnesota from 1872 to 1885. Presented by Archbishop Ireland.

Clontarf Industrial School: Correspondence, Reports and Documents. Presented by Mgr. A. Oster, V. G.

Letter of Christopher Columbus to Rafael Sanchez, written on board the Caravel while returning from his first voyage from America. A facsimile of the first publication concerning America published at Barcelona, May, 1493. Chicago, 1893. Presented by Archbishop Ireland.

Fourteen Letters received by Bishop Cretin from the Conseil Central de l'Oeuvre de la Propagation de la Foi, Lyons and Paris, from January 17, 1851; to April 3, 1855. Also two from Vienna dated January 22, 1852, and June 6, 1853; and three to Very Rev. A. Ravoux, V. G., dated July 2, 1857; April 7, 1858; April 21, 1859. Presented by Archbishop Ireland.

Indianer-Rache, oder Die Schreckenstage von New Ulm. Rev. A. Berghold. 1892. Story of the Indian Uprising in New Ulm. Presented by the Author.

A Collection of Extracts from newspapers, etc., and letters from early Missionaries in Minnesota. Typewritten copies in German prepared and presented by the Rev. Alexius Hoffmann, O. S. B.

A Collection of Letters from early Missionaries in Minnesota and elsewhere. Typewritten copies in English presented by Archbishop Ireland.

Die Franziskaner Provinz vom Heiligsten Herzen Jesu in ihrem Entstehen und Wachstum, 1858-1908. St. Louis, Mo., 1908. Presented by Archbishop Ireland.

THE MUSEUM.

Objects of Historical Value.

(Continued from the previous issue).

An Altar stone used by the Right Rev. Mgr. A. Oster since 1865. It was the property of his grand uncle, Father Oster, a French Missionary.

Missale Romanum. Parisiis, 1852. This Missal was used by Mgr. Oster at his ordination and on his missions, at Byrnesville and at Clontarf until 1892.

Missale Romanum. Mechliniae, 1856. This was (probably) the first Missal used by the resident pastor of the parish of Byrnesville, Minn. Presented by the Rev. John A. Kane, Savage, Minn.

Prie-Dieu of Mgr. A. Ravoux. Presented by the Sisters of St. Joseph, St. Joseph's Hospital, St. Paul, Minn.

Photographs of Archbishop Grace, Rev. C. J. Knauf, Rev. Martin J. Egan, Rev. F. X. Gores.

Photographic group of Chinese converts and their Sponsors. St. Vincent's Church. October 11, 1903.

The Altar on which Rev. Lucien Galtier said Mass in the first Church at Mendota, in 1840. Presented by Mr. Jean Baptiste Lemay, Mendota, Minn.

A medal commemorative of the Golden Jubilee of the American College, Rome, 1909. Presented by Very Rev. P. R. Heffron, D. D.

Acknowledgement.

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ACTA ET DICTA

*A collection of historical data regarding
the origin and growth of
the Catholic Church
in the Northwest.*

*"Colligite fragmenta ne pereant,"
(Joan. VI.12.)*

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President: Reverend Francis J. Schaefer, D. D.

Vice-President: Right Reverend John J. Lawler, D. D.

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Request.

The St. Paul Catholic Historical Society will appreciate and gratefully acknowledge all objects of historic interest, communications, documents, or papers relating to the history of the Catholic Church in the Northwest.

The names of contributors will be printed in the *Acta et Dicta*.

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VOL. II.

JULY, 1910.

No. 2.

The Cretin Collection.

CONTINUED.

Translation made from the original letters in possession of the St. Paul Catholic Historical Society.

REV. J. CRETIN TO HIS LITTLE NIECE.

My dear little Marie,

You are still rather young to receive letters from this great distance; will you be able to read this one? Oh, no, you will say, the writing is too small. Well, I hope that next year you will be able to write me a very nice little letter. But in the meanwhile press in to service the eyes of your papa, or mamma, or your cousin to read what I am about to say to you.

I believe that this evening you intend to wish a happy names-day to your kind Tatan, who is taking such good care of you, is teaching you to pray, to love the good God, to read, to write, to embroider, etc. Express to her the good wishes on your part and on mine. But what present are you going to give her? Give her a little present from me, but in such a way that she will not know where it comes from. You will find in this large box a picture, this you will pre-

sent to her during or after her supper. First you and Josephine will sing these little verses; Josephine knows the melody—she knows so many. Later on when you will look upon this picture, you will think of your uncle; you will often pray for him as well as for your Tatan, who will leave you the picture after her death. Try always to be a good child, and I shall love you very much; the good God will bless you; always be obedient, devout, never naughty; behave well in church; love your papa, your mamma, your grandpapa, your grandmamma; pray for them every day. Give them all my greetings. Your loving uncle is writing to you.

J. CRETIN.

Give this letter to your Tatan after you have presented her the picture.

REV. J. CRETIN TO HIS PARENTS.

Ferney, Jan. 1, 1837.

My dearest Parents,

Behold my New Year's wishes; I enclose them in the same letter for the whole family.

First I address myself to you my dear Father; you as father have a particular right to my love and gratitude; you are entitled to these sentiments because of your advanced age, and above all on account of your great kindness and love you have always manifested towards me. May God bless you a thousand times! May He preserve you to your children many years to come! May He grant you good health, patience, and resignation in the midst of infirmities which always accompany the age you have reached! May your old age be like the evening of a cloudless, serene summer-day! May the love, the friendship of your children, their virtues, success in their enterprises, their spiritual and temporal prosperity be for you like the fragrance and perfume of sweet smelling flowers! Finally, may your happiness here below be but a fore-taste of the

heavenly beautitude which is awaiting you in the next world! These are my wishes. I shall pray to the Lord every day that they may be granted to you.

And you, dearest mother, who still love your children with the same tenderness which you showed them when they were still in the cradle, what can I say to prove to you that I still love you most tenderly, to convince you that I feel most deeply all that I owe you? Sentiments of gratitude and affection can be better felt than expressed in words. I shall pray to God that He might repay you for all that I owe you; I shall ask Him a long life for you, good health, patience, peace of heart, and above all, the heavenly bliss in the next world.

You my brother shall not be forgotten; I shall not exclude you my sister-in-law. Do not entertain any doubt regarding my affection toward you; rest assured that it is my desire to see you happy and contented, successful in your undertaking; I wish you peace, consolation in all the tribulations in your family, and above all in the religion which leaves no sorrow without soothing balm. No one is more anxious than I that perfect understanding, sincerest affection reign among us all; I shall do everything in my power to preserve the same.

There is no need of assuring you, my dear sister, of my deep affection for you; I know that you are convinced of my love towards you. I shall content myself to express only a part of the good wishes I formulated for you. I shall not wish you insignificant trifles,—a beautiful house, a long life, good health, and other passing and changeable things of this kind; I know that you are better instructed and more enlightened than many others. For this reason I shall content myself to wish you patience and resignation in your sorrows, the love of the cross, all virtue, and heavenly beatitude at the final reckoning. May we soon meet there.

I have not forgotten you my dear little Marie; may you like the Infant Jesus grow everyday in wisdom and in age; preserve your

whole life the innocence which now constitutes your happiness; guard against vanity; those who praise and flatter you are not your friends; on the contrary, they do you a great deal of harm; they do you the same injury as they would to a flower by pouring boiling water over it. Think of your immortal soul rather than of your body which will become the food of worms. Love your papa, your mamma, your grandpapa, your grandmother, and the kind Tatan who is instructing you with so much care and gentleness. Pray for them frequently and do not forget your uncle. Wish a happy New Year for me to all your uncles, aunts, and cousins; when an opportunity offers itself I shall send you a nice present.

Express my New Year's wishes to Josephine if she is still living in our home. Tell her to be a good girl all her life.

Good-bye dear Parents, may God grant you all my wishes, and may they please you. With love and affection.

J. CRETIN.

REV. J. CRETIN TO HIS SISTER.

Ferney, Jan. 30, 1838.

My dear Sister,

I am writing to you not only to console you, but to ask you to console the others. I intended to write to my Father, but I came to the conclusion that my words placed into your mouth would be more efficacious than a mere letter. Since I received your last letter, I was very much agitated; I have not closed an eye in the night from Saturday to Sunday. I already had sad forebodings; I imagined that I heard the moanings and the hard breathing of my poor mother, I fortified myself by my faith for the sorrowful sacrifice the Lord would demand of me; I prayed to God to soothe this sorrow by according abundant graces to our mother in her agony. On Monday all masses here were said for this intention. I had to go to Geneva to sing High Mass there, as the parish celebrated the pat-

ronal feast; during this whole most painful journey my thoughts were constantly with my mother. I recommended her to our Lord during the Holy Sacrifice; but at that hour she was no more.

I hoped to receive a letter from you on my return in the evening. I waited patiently till this morning; when the mail-man came I went to open the door for him, he gave me a letter which I dared neither to gaze upon nor to open. I began to pray and to ask of our Lord resignation and some consolation at the sad message that the letter undoubtedly brought me. I cast one glance at the envelope and understood only too well the whole situation; immediately I went to church to pray for our poor mother; there I opened and read your letter; it brought me some consolation in my grief, as I learned from its perusal that our mother had been able to receive all the consolations of her religion, that death did not take her away unexpectedly; that she spoke of it and foresaw it, and that she preserved the greatest confidence in God's goodness. Alas, how many there are even among those seriously ill, who are unexpectedly taken away by death; those who entertain false hopes even to the last breath.

It is a source of the greatest consolation to know that you were able to be near her. Your absence here was made tolerable to me by the thought that you would be of help to our dear parents in their last days, especially in spiritual matters; for this same purpose you sacrificed the sweetness of solitude to enter again into the world.

When you were here I was constantly in dread lest our parents fall ill, and you would not be near them to speak to them of God, to exhort them to patience, and resignation to the will of God. I always looked upon you as their guardian angel. Did you ask mother to bless you and me? I should indeed be happy to have seen my mother once more in this life, to be witness of her last agony; but I could not leave here without serious inconvenience, and I feared that I should either come too late, or hoped that the danger might not be so immediate. Did she understand you when you excused me to her?

I hope that God will show mercy to our poor mother and shorten the time of her suffering in purgatory; the reason for my hoping this, is the fact that she always preserved a firm faith, she was always most kind-hearted and charitable, and constantly practiced the virtues of humility and meekness. God again and again promised to be merciful to a humble and contrite heart. Oh, how unfortunate are the proud—particularly in the last moments of their life! This sin of pride above all others, is the greatest obstacle to a sincere conversion and to God's mercy. God tells us that He prefers a humble sinner to a proud just man, who relies in his own strength. But let us not lose sight of our deep misfortune. This death will be a great lesson to us all; I made the resolution to think of it frequently, I shall keep this inevitable event constantly before my mind; in this thought I shall endeavor to perform all my duties better. I hope that the people in our neighborhood will profit by it. Let us pray often for our poor mother. You are aware of the great benefit derived from the devotion to the souls in purgatory—to all those who practice it. I shall many days in succession offer up the sacrifice of the Mass for the soul of our departed mother. To-day, I believe, you are performing the last rites to her mortal remains. I accompany her in spirit to St. Bartholomew's. When I come to Montluel I shall never fail to visit the cemetery and pray for her soul; I shall more frequently visit that cemetery in the future. When the weather will be favorable take little Marie there from time to time; these visits will teach her humility and devotion.

I wonder whether the death of my mother will bring about any change in our home; it will certainly create a great void there; this will be remarked more and more every day. I do not understand how my brother should think of causing you any trouble. Oh, how happy he should be that you are taking care of his children; he will never sufficiently appreciate the good work you are doing for him. Give my most tender greetings to my father; let him not grieve like those who have no hope. Take good care of him; he will love you

all the more for it. Your pious exhortations will be of great service to him in the present affliction. I imagine him overpowered with grief; I see him in his silent gloom; large tears flowing from time to time from his eyes. Console him.

Good-bye my beloved sister; we no longer have a mother on this earth, the one in heaven still remains, the mother who was the protectress and patroness of the one we lost.

If you find a suitable crepe at Montluel send it to me, so that I may have some external sign of my sorrow. I shall have a few lines published in the papers concerning my mother. Good-bye to all.

Ferney, June 21, 1838.

My dear Sister,

I was rather astonished to learn that my letter arrived at such a late date; most probably it was forgotten. I forgot to inquire of you whether Miss Schoumann had brought you your apron. I am very happy to hear that harmony, as far as I know, reigns in our home. Let us always pray for this. Wish a happy names-day to my brother from me; with all my heart will I wish it to him here before God. I hope most sincerely that he laid aside the prejudices he could have entertained against me; let him always work for God and in all his enterprises let him have God before his eyes, then he will always be satisfied, whether he is successful or not; let him not give too much care to the amassing of earthly riches. Take good care of my father; if he takes care of himself he will be spared us a long time to come. Please, forward the inclosed letter to Miss Andre. Our procession last Sunday was very well attended. I shall spend to-morrow in retreat; pray for me. We celebrate to-day the feast of Aloysius Gonzaga. The servant is bringing you my photograph—the pastor of Personnet did not alter anything on it; he merely varnished it. He told me that he desired to retouch it in parts; but this would require an hour's sitting; but I had neither time nor inclination to pose before him. The crop is very promising around here. If my brother

is willing to send me two barrels of wine with the coachman—I shall take it and pay him 30 francs a barrel; wine is disappearing.

I am sending you some verses; let Marie sing them; you know the melody—it was sung here at the distribution of prizes: “At last the happy hour of vacation is at hand.”

Greetings to father and sister-in-law.

J. C.

REV. J. CRETIN TO HIS SISTER-IN-LAW.

Ferney, July 11, 1838.

My dear Sister-in-law,

It is indeed a long time since I have written to you; you will perhaps be of the opinion that I had entirely forgotten you; but be assured that this is not at all the case. For sometime past I had already intended to write you, but I came to the conclusion that it would be better to wait until your names-day—and now, in spite of my good intentions, the letter will not reach you in time. I thought that it was only the 9th day of the month—but it is already the 11th; only last night when I began to say the office of St. Benedict did I become aware of the fact. I then offered up prayers for you; in spirit I associated myself to those who prayed for you at Montluel; this morning I offered up the Holy Sacrifice of the Mass for you. I know that you assisted at the Holy Sacrifice to merit the protection of your illustrious patron-saint, the great St. Benedict, the abbot of Monte Cassino, and founder of a very famous order. I asked for you the admirable virtues of that magnificent model of a virtuous and wise woman described in Sacred Scripture, in the Book of Ecclesiasticus. Here are some passages taken from the 25th and the 26th chapters: “With three things my spirit is pleased, which are approved by God and by men: the concord of brethern, and the love of neighbors, and man and wife,—happy is the husband of a good and virtuous wife—for the number of his years is doubled. A vir-

tuous woman rejoiceth her husband, and shall fulfill the years of his life in peace. A good wife is a good portion, she shall be given the portion of them that fear the Lord. Rich or poor, if their hearts are good, their countenance shall be cheerful at all times * * * A holy and shamefaced woman is grace upon grace. And no price of gold is worthy of a continent soul. As the sun when it riseth brings joy to the world, so the presence of a good wife spreads joy and peace around her house. Her children are held in admiration, men envy the happiness of her husband. As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman: she is diligent, she rises early, she speaks with sweetness and kindness; she loves silence, and gives edification to her neighbor by her prudent conversation. Virtue is her ornament and her real beauty." These are indeed beautiful virtues. You, no doubt, possess many of them; endeavor to grow in them, and to increase their number. Remember, that it is not I who speak thus, but God Himself.

My brother, as I learned, is at present extremely busy; I do not understand how he will be able to attend to everything; I am of the opinion that he will have to give up one or two of his undertakings. Watch over him carefully so that he does not injure his health, and that nothing happens to him.

I do not know what his intentions are for the future; but I am much afraid that you will not be able to handle for any length of time and without inconvenience the numerous affairs you have on your hands. Always choose what is of greater temporal advantage, but especially what is of value to your spiritual interests. I was astonished to read in the last verses of the 25th chapter I have quoted, the words: "A huckster shall not be justified from sin."

Whatever we do, let us always be prudent. Give kind greetings to my father; let him always take good care of himself; greetings to my brother, my sister. I received the articles entrusted to the servant of Mr. Rousseau; I am afraid that she will not be able to

pay me a visit this year; I shall not urge her to come on account of my father. Regards to Jeanette and little Jeany; bring them up as good children. Always have confidence in me. Your devoted and loving brother-in-law.

J. CRETIN.

Ferney, Aug. 16, 1838.

My dearest Father Boissonnot,

In the greatest hurry I am writing these few words. My sister seems to be very much alarmed about my father's health. Under these circumstances she will be broken-hearted, if she learns that I am probably leaving her alone with God. Nothing has been decided upon for certain; still prepare her for a similar event in an indirect way; let me know about my father's health if you can find out about it; send me the news with the returning messenger; address me: Paris, Hotel de Nantes, Rue de bon Enfant, No. 22. Tell my sister that I wrote to you on business, and that you are going to answer the letter, if she desires to inclose a note of her own in your letter.

I gave your nephew 15 francs for his trip; he still had five francs. Please, say 15 masses for my intention. Let me know if you could without any inconvenience to you pay 1000 francs in about a month to Mr. Benoit Coste—stock-broker.

As security I shall give you a note for 3000 francs. It is against my wish that my father should be approached in this matter; I shall pay back the sum myself.

Yours truly,

J. CRETIN.

REV. J. CRETIN TO HIS SISTER.

My beloved Sister,

I am writing you a letter on business affairs and to give you good advice. Try not to forget anything and pay strict attention to every-

thing I have to say. (1) I do not like to begin my journey without hearing from my relatives; do write to me as soon as possible. Address the letter to Mr. Emile Frank, ship-agent in Havre, the letter to be forwarded to Rev. Father Cretin, New York. In the future you can address all letters to this kind gentleman, pay postage to Havre, letters to be forwarded to Rev. Father Cretin, Dubuque. Your letters will reach me without any difficulty in a month and a half at the latest; you will have to wait three months for an answer. (2) As a great distance will separate us in the future, I had to take special precautions to prevent any disagreement among my relatives; of these matters you will take particular care. Be careful that these things are always under lock and key, and that they do not fall into the hands of anyone. You can do the same thing in your case, provided the whole document is in your own handwriting; and you may do the same thing for me, as I have done for you. I do not know what may happen to me; I may be obliged to return to France at an early date,—disabled and weak; I shall then indeed be happy to be a burden to no one. (3) I am likewise sending you a blank power of attorney, the points are well specified, so that you will be able to have the family affairs put in order after my father's death; employ for this purpose a reliable person of your own choice; consult some prudent person before making the choice; fill out the blank spaces on the document, and address the inclosed letter. Take care that this document does not fall into the hands of some evil-minded person; the document could be turned to evil purposes. If my brother is reasonable, if he will readily agree to the proposition made to him—and in this he will save expenses—let him give us a note endorsed for the sum asked of him, then the difficult dispute concerning succession will be avoided, we shall give him a receipt; my agent will do it for me; I demand a note for 18,000 francs in my favor, and one for 15,000 francs for you: I shall not yield in the least. My uncle John and Mr. de la Grange may be able to take this matter into their hands. Give my brother to understand that the sum

must be paid in ten years; the interest are at 5 per cent and will be collected regularly every six months. It is my greatest desire that these matters be arranged quietly and without discord. Why should my brother act unjustly? It will be to his advantage to treat us as a brother. Hand over to Mr. Rousseau's servants the articles I left at Ferney. Take good care of my books; perhaps they will be of service to me later on. Good-bye, I have finished. Your loving brother.

J. CRETIN.

I forgot to tell you that I was obliged to borrow 1000 francs from Benoit-Coste in Lyons; I needed this money for my ticket and to buy some provisions. I gave him a note payable next September. I wish that neither my father nor my brother would know anything about it. If you are able to procure this sum from some source, pay Mr. Coste—and let him give you my note. You have my note for 3000 francs; subtract 150 francs interest due me. In the near future you will receive 100 francs from Mr. Tallon, a nephew of Father Loras; he intended to take a trip from Lyons to London, but did not have sufficient funds; I lent him 100 francs.

The weather is unsettled. Large steam-boats are now being built; they will make the trip from Havre to America in eight days. Then it will be easy to go there and return. Our trip will last more than a month. Write to me all the news concerning the Sisters in Ferney. I am sending you in this letter two small reliquaries for which I did not have time to procure relics; let me know if you have received them. To the parish church I donated the two Flévres vases that stood over my fireplace, likewise a statue of the Infant Jesus and some pictures. You take the statue of St. Joseph.

Our departure was postponed until to-day, Monday the 27th. I have the greatest confidence in the prayers of pious souls who will surely not forget me. You are undoubtedly making novenas for me; you will fear for my safety when you will hear a heavy wind blow; do not be afraid; let us never waver in our faith! Some day I shall

return to be near you and rest from my labors. Give my compliments to Miss Andre; a most tender embrace from me to Marie and Jenny. Tell them to pray for me when they will know how to pray; I shall never forget them.

Remember me to all my relations, my uncles and aunts and cousins. Never omit your meditation, and diligently practice the virtue of humility.

Havre, Aug. 26, 1838.

My dear Father Boissonot,

I am sending you the document of which I spoke to you; I entrust it to your prudence and discretion; help my sister with your good advice.

We are sailing to-day, Sunday afternoon, although the wind is still rather unfavorable. The day before yesterday I witnessed the wreck of a large boat near the port; the crew was saved, but the cargo consisting mostly of tobacco was lost. The boat was wrecked and lost two masts. Pray for me often. When this letter reaches you, we shall already be far from France. Console my sister to the best of your ability. I sail without having received any news from Montluel or Ferney since my departure from there. This pains me very much. There are at least 200 passengers on this boat. We are alone in the best cabin on the whole boat; we shall be able to say Mass there every day; I shall make a memento for you also. If the weather does not become more favorable, we shall be compelled to remain here for some days longer. In any case, this letter will not reach you before we have set sail. Remember me to your nephew; I am forgetting everything; let him become very devout in your home. I regret that I was unable to please him according to his expectation. Good-bye—let me again recommend my sister to your care; may she ever remain virtuous. Pay postage on this package only from Lyons. I shall prepay postage to Puy in Lyons. Address me: Rev. Father Cretin, Dubuque, care of Mr. Emile Frank, agent, Havre. Pay postage to Havre only. Yours truly,

J. CRETIN, priest.

REV. J. CRETIN TO HIS NIECES.

On Board the Pack-Boat New York, Aug. 28.

My dear Nieces,

I shall employ the leisure time afforded me by the trip to write a few lines to you. Now that you are grown up young ladies and have received an education it will give me the same pleasure that it does to you to write to you from time to time.

Only a few days ago we bade each other good-bye—but a long distance already separates us. Three days more and we shall reach the American shore. The weather was very agreeable up to the present. Let us hope that with God's help we shall land safely.

Would you like to have an idea of the trip on a large ocean steamer? Listen: Imagine a large boat three stories high; the upper story is used as the upper deck or promenade; the second, the saloon and refectory; the third, as a dormitory divided into a large number of small rooms. In the center of the ship there is a large and powerful steam engine provided with iron wheels more than thirty feet in diameter. The engine uses up more than 1800 francs worth of coal every day. Imagine what quantities are necessary for 15 or 20 days journey—the boat going night and day without interruption. Four men are constantly employed to shovel coal into the furnaces. On a fixed day there embark in this boat about 60 first class and about 100 second class passengers; the former pay about 1000 francs each; the latter are separated from the former; their compartments are not as comfortable as those of the first class. Persons of all nationalities assemble in the ship: French, German, Americans, Mexicans, etc. Each one arranges the cabin assigned to him, to his own liking; they have to spend about two weeks in the same. The first signal for departure is given: parents, friends who accompanied the passengers on board the ship bid one another a fond farewell, sometimes tears are shed, they separate and the boat begins to move. Soon the sea, always more or less restless during the voy-

age, and the powerful machinery begin to shake the boat and to cast it about; in a short time sea-sickness makes its appearance; then there is vomiting, passengers become ghastly pale and most uncomfortable. Very few passengers escape the ravages of sea-sickness, still in a few days conditions become normal; the lost appetite returns, as it is whetted by the vision of dishes worthy to take a place of honor at the banquets of the most sumptuous in the capital. The table is set most luxuriously. Cut glass and silver fairly sparkle everywhere; the rarest wines are there in abundance; only one thing is generally lacking—the appetite. Gradually the passengers overcome the aversion for food, and they do honor to the meals. During the trip the passengers walk about, converse with one another, play various games, and sleep; this is the life on board of ship. Still a little fog, the smallest storm frightens the novice in sea-voyaging. The most fearless, nevertheless, are frightened by the thought that, when they are promenading on deck, looking around, seeing nothing but the immensity of the heavens and of the ocean, they are separated from the bottomless abyss by a frail wooden box; the slightest accident, and we could be consumed by fire in the midst of ocean waves, or we might disappear in the depths of the ocean without leaving the slightest trace behind. It happens sometimes that we meet other ships going to Europe; salutes are exchanged, and if not too far apart, they hail each other. We had the opportunity of celebrating Holy Mass several times during the voyage, especially on Sunday, the Mass was said in the captain's compartments. We expect to come in sight of land to-morrow and land Thursday morning. We could not sail from Cherbourg earlier than at two o'clock on Monday morning. The boat was not ready; at 7 o'clock Sunday evening there were still 160 workmen busy with preparations. This haste was the cause of much confusion on board during the first days of the trip; a good many necessary matters were overlooked. Two days we are suffering from great heat; this is very remarkable for this latitude and for this time of the year.

In spite of all efforts to make the trip agreeable to passengers, the sea-voyage is by no means a pleasure trip, and I shall never advise you to undertake it. If you are still in the convent, give my respects to the ladies who are so solicitous for your welfare, and carefully put to practice their wise councils. When you are on vacation, avoid all idleness, because it is the cause of all sorts of evil. Amuse yourselves, but always in the Lord, and with moderation; be humble and devout. If you begin to assume airs, you will surely be lost. God is displeased with the proud; He humiliates them by permitting them to fall into the basest faults. It is my ardent desire that you should never cause the least sorrow to your relations; they will ever be pleased with you if you are always really devout, and if you will make the salvation of your souls your first care. Oh, how uncertain and short is this life! Shall we ever meet again? An immense distance separates us, and the least thing is sufficient to put an end to the life of one or the other of us. I hope, however, to visit Montluel again! After a few years I shall be of no use to these missions; in this country asylums for disabled priests are unknown. Well, pray frequently that God may bless my work in the ministry, and, if it be His holy will, to let me live a few years longer. My kindest regards to your father and mother, your grandmother, uncle and aunt. Believe me ever your devoted and loving uncle,

J. CRETIN.

REV. J. CRETIN TO HIS SISTER.

Dubuque, Feb. 21, 1841.

Quinquagesima Sunday, 9 o'clock in the evening.

My dear Sister,

The thought of you has frequently entered my mind to-day; I do not know whether it is your good angel or mine that inspired me with the thought that I have neglected you somewhat. For a long

time I have given up my Sunday correspondence with you; this was an additional sacrifice I decided to make; but I finally came to the conclusion that it would be wrong to divide one's own penance with other people. I, therefore, allow myself the pleasure to converse with you, both to console you and to satisfy my own wish. Your letter of the month of November reached me only in the month of February. I at once set about answering the letter, as I thought that a second one would soon arrive, since you told me that you wrote every month. I acknowledge the receipt of the letter which Mary finally wrote to me at your suggestion. I think that she is a good child; still I expect more positive assurance of her good conduct. One part of your letter annoyed me somewhat: the passage in which you say that to your regret you discovered a lack of confidence and affection towards you on the part of one who in reality possesses them to a very high degree up to this time. I consider this the work of your imagination, or perhaps of your serious meditation coming upon you as a most painful trial. If you consider yourself alone and abandoned by the whole world, then surely you have reason to be sad. But are you not aware of the fact that we have a most efficacious consoler who is always ready to listen to us, ever ready to receive our petitions and to hear our sorrows. Go to him and tell him that he is in conscience bound to listen to you and to grant your petitions, as you have no other person in the world to whom you could open your heart. He will receive you graciously and give you consolation. But, let me repeat once more, in everything show the greatest simplicity and righteousness of heart. Be prepared for everything, then nothing will surprise you, except it be that there is still some one good enough to deign to think of you and to be interested in you. Do we deserve anything but contempt? In the midst of humiliations to which I am subjected I find great consolation in the thought that, if justice were meted out to me, men would be justified in kicking me out into the muddy streets and stoning me. Humility, charity, modesty: these three words contain a wealth of meaning; let us often meditate on them.

Let us glory in being nothing; and let us desire nothing that would tend even in a remote way to make us beloved and esteemed by men. Only a short time of patient resignation and everything will come to an end. Oh, how rapidly time passes! Eternity will be without end: let us often meditate on it!

Let me briefly mention a few matters of a less serious nature: you are enjoying beautiful spring weather in Europe. Here we have no spring. The last three days the weather has become somewhat more mild; it is beginning to thaw; the Mississippi, however, is still as solid as a new bridge, and is used as the main road for teams. I do not look forward with pleasure to the return of summer, because its unbearable heat brings with it all kinds of sickness, and serpents which are much more to be feared than the wolves that even last night howled under our windows. To-day I am very much disturbed as I had to pass the day without any appreciable suffering. The way of the cross alone leads to heaven; the cross I have to bear is indeed very light, but if God had found me sufficiently strong, he would make it heavier. He spares me on account of my weakness. Happy those who have to suffer to merit His love. This evening I made this clear to a poor sick person—who could never before understand this point. Good-bye for this evening!

The 28th and the last day of February. My dear Sister, I was right in thinking that your second letter would soon reach me. Your letter of January the first arrived the day before yesterday; it brought me your New Year's wishes. I accept them with all my heart; sincere thanks for them to you, to Marie, and her sister. Instill into their minds, as much as it lies in your power, the fear of God, and lay into their souls the foundation of solid and true virtue; now, you know yourself that no solid virtue is possible without the foundation of humility. Teach them great love of modesty, sincerity, simplicity; I am afraid that you are slightly at fault in this respect, without being aware of it. Everything that pertains only to vanity, flatters their love of self, everything that exalts them in the eyes of the world

and tends to elevate them, be it ever so slightly above their station in life, would be of the greatest harm to them for this life and for the next. You, as well as many parents, should put little trust in the exaggerated affection for children; as otherwise, wishing indeed nothing but their welfare, would in reality do them very little good.

Do not be displeased, I beg of you; I am telling you in all sincerity my views on the matter; I am not at all in favor of those lessons for which you spend so much money. (1) Because Marie is as yet entirely too young; it will take many months' pay until she will really learn anything of this kind. (2) Her station in life does not permit all these niceties of education—which are generally more harmful than useful. I am certain that many people at home think the same way as I do. Teach them simplicity of taste, the love of retirement, the displeasure and hatred of praise. Keep them near you as much as possible. Teach them to make simple garments and wrappers for house-use. These things will be more useful to them than all worldly accomplishments. Endeavor to bring them up as good housekeepers; wherever Providence calls them, this will be more useful to them than all else. Teach them early to keep everything in order, always to be modest and clean themselves, as well to have order in their rooms, to repair clothes, to cook, to prepare some medicines generally recognized as useful in certain cases of sickness, to prepare some special dishes, to care for the sick, to cultivate a vegetable garden, and to raise flowers. All will be lost, if you flatter their self-love; let them do some good work in order to detach themselves from the love of worldly things; frequently speak to them of the poor, visit the poor and sick with them. I shall not keep the 10 francs you mention; I commission Marie to give them for me to two poor families who may have the sick to care for. Those constantly begging are not always most deserving of our assistance; there is a great satisfaction in being able to give assistance and to help certain sick persons. My idea would be that Marie spend in good works half of the sum now given out uselessly for painting and music; in the end she herself

as well as you will have more satisfaction in spending the money in this manner. I ask this sacrifice of you for the love of Jesus Christ and for the love of me. Do these good works in order that God might assist me and enable me to do some good here, and if it be His holy will, to meet you again! Your prayers, and alms given for this purpose will be of great service to me. It would please me very much, if you could have a mass said for my intention in the church of Notre Dame on the first Saturday of every month: you could receive holy communion at that mass. I shall repay you abundantly for this service. Forgive me, that I speak to you of these things. I have finished for this evening; it is already late; we have entered on the holy season of Lent four days ago: I do not as yet feel its effects. I shall strictly observe the Lenten regulations; we eat no meat here till Easter. Good-bye, my beloved Sister—tomorrow I shall continue.

I come back to you to-day, March 2nd. Let us first speak of business matters. Three weeks ago I gave a note of 500 francs to be drawn on Mr. Verdoot de Grange in favor of Father Dapouce. No doubt, this sum will already have been paid when you receive this letter. Buy no property for yourself or for me in the neighborhood of our brother's home. You remember well how much trouble he caused you, when you acquired the title to the house in which you live at present. We should avoid all cause of quarrel and discord; property can be bought cheaper in some other part of the city. For myself I have no intention of possessing a home in this world; I shall not be caught in the snares of the evil one through the allurements of worldly possessions. It would be easy for me for a small sum to acquire possession of a large farm in the most pleasant, fertile and healthy part of the country; but let me repeat again, I came into this country for no such contemptible purpose. We are getting along fairly well on what we have here. About fifty chickens that furnish us enough eggs, and a cow that gives us two large pails of milk every day. You understand that under these conditions we can easily get along during Lent. We eat no meat, although for the faithful only Wednesdays

and Fridays are days of abstinence. You will have to wait till Pentecost for another letter from me; I shall not write again till after Easter; I shall have no time. Pray often for me and rest assured that I shall not forget you. I do not forget the good people of Montluel and Ferney that still remember me. In your next letter you must give me some information regarding Miss Schurman's sisters, and of my former parish in which I always take the greatest interest. The superioress of the community will be able to tell you in a few words everything that may be of interest to me. Good-bye; employ this holy season to good advantage. Divine Providence sometimes manifests itself here more strikingly than in Europe. We have had most tangible proofs of it with sinners who remained obstinate in spite of our most tender admonitions. Sudden and terrible death took them away without warning; a number of them met their death as a result of dances conducted according to European fashion. It is indeed very sad for a native of France to find all over the United States his own countrymen in a state of depravity bordering on madness. These are the true disciples of Robiespierre. It can truly be said that their fathers banished from France by a public curse inspired them with a fury and an eternal hatred of God and His ministers. Nothing similar is met with in other nationalities. Furthermore, they are just as ignorant as our government officials of '93. Such men drag down the fair French name to the lowest depths in the eyes of all honest men. I was often asked whether all the French were the same in France. You are well aware that this is not the case; virtuous families are still found, who have in the past received a good education.

Much to my regret there are no more Indians here to be converted; I have under my charge only civilized people such as they are; I remark, however, a gradual change for the better. Intemperance is rapidly disappearing; saloons are being closed and beginning to disappear altogether: Oh! if this would likewise be done in France. The law will soon have to interfere to prevent the complete debasement of youth. Temperance societies grow and flourish in this country; a vow

is taken never to drink a single drop of any intoxicating liquor; as a rule this vow is faithfully kept; and the members of these societies enjoy good health. I have not tasted wine for more than eight months; and still I am in perfect health. Miners and farmers now drink only water and they are stronger than before. It is a great mistake to consider wine as absolutely necessary. Vineyards might just as well be abandoned: in ten years their product will have very little value. Good-bye, my dear Sister, take good care of yourself.

Greetings to all those who still remember me in their prayers. I never forget my relatives and friends and those good souls who still take an interest in me. Good-bye; excuse my scribbling; you understand that the disorder of the letter is due to the hurry in which I wrote. In the next letter I shall enumerate those things that I need and can use.

Your affectionate brother,

J. CRETIN.

Here we still have severe cold and plenty of ice: the Mississippi has not yet begun to open up.

HISTORICAL PAPERS.

The Kensington Rune Stone.

IT WAS in August, 1898, when a Swedish farmer, by the name of Olaf Ohman, was busying himself in clearing a tract of his land, situated about 3 miles in a northerly direction from Kensington, Douglas County, Minnesota. While uprooting a poplar tree, about 8 or 10 inches in diameter, on the side of a morainic hill, he discovered a stone, which has been and still is the subject of widespread interest and discussion.

The stone is about 30 inches long, 16 inches wide, and 6 inches thick, and weighs about 230 pounds. It is a graywacke, of dark gray colour, evidently rifted from some large bolder of the glacial drift, which forms the surface of all the region. On the face of the stone and on the side there is an inscription in strange characters, which were believed and have since been proven to be runic letters, such as they were in use, centuries ago, among the Germanic and Scandinavian nations; the inscription on the face contains 9 lines, and that on the side 3.

As there was no runic scholar in the neighbourhood of Kensington, the stone was sent to the professor of Scandinavian literature in the University of Minnesota, and to other Swedish, Norwegian, and Danish scholars in Chicago. They deciphered the inscription; but as it contained the account of an exploration to that spot by Norsemen in the fourteenth century, it was generally considered as a fraud of recent date. And thus the stone was returned to its owner, who used it as a step to the door of his barn.

A new examination of the inscription was made afterwards by Mr. Hjalmar Rued Holand, a graduate of the University of Wisconsin, and an efficient scholar of Scandinavian history and literature. While



SIDE VIEW

FRONT VIEW

THE KENSINGTON RUNE STONE.

preparing a history of Norwegian immigration to the United States, he traveled extensively among the Norwegian settlements in the Northwest. In August, 1907, he happened to be in Douglas county; there he learned from Mr. Ohman the circumstances of the finding of the stone and obtained it from him for further study. The result of his researches was presented in an elaborate paper, read at the monthly meeting of the Minnesota Historical Society, December 13, 1909.

The inscription, as interpreted in English by Mr. Holand, reads as follows:

"8 Goths (Swedes) and 22 Norwegians on an exploring journey from Vinland very far west. We had a camp by 2 skerries (rocks in the water) one day's journey north from this stone. We were out fishing one day. When we returned home, we found 10 men red with blood and dead. A V M (Ave Maria, or Ave Virgo Maria). Save us from evil."

"We have 10 men by the sea to look after our vessel, 14 (41?) days' journey from this island. Year 1362."

We learn from this account, that 30 Swedish and Norwegian explorers came to the central western part of what is now Minnesota on a journey of exploration made in 1362. Their starting point was Vinland, a country along the eastern coast of North America. They put up a camp near a lake, at the point of which were found two rocks in the water; the camping place was about a day's journey to the north from the spot where the stone was found. One day they went out fishing on the lake; and when they returned to their camp, they found that ten of their men were killed by savages. Thereupon they packed up their belongings and departed in all haste, at first in a southerly direction. After having traveled for about a day, they rested on an island, carved into a stone the record of their journey, and addressed a prayer to the Blessed Virgin Mary to save them from further evil. Their ship was left by the sea in the custody of ten men, at a distance of about 41 days' journey. (The rendering of the numerals indicating the distance to their ship is not altogether certain; they

might mean 14 or 41 days. However, 41 seems to be the more probable.)

The great question in connection with the Kensington Rune Stone is, whether the inscription be genuine, i. e., whether it be really a record left there by Scandinavian explorers in the fourteenth century. It may be said at the very outset, that direct evidences or testimonies in favour of its authenticity are lacking; and, to judge from the nature of the case, they probably will never be found. All that can be done, is to gather a certain number of reasons or facts, which will make it likely, that the monument is really what it claims to be.

The idea of a recent fraud seems to be excluded by the circumstances of the place. The stone was lying flat with its rune-inscribed face downward, was thinly covered by the surface soil; and over it had grown a poplar tree, which had sent its main roots down at one side of the stone, while another large root crossed the stone and then passed down at its opposite edge. All the roots that covered the stone, were flattened on the side nearest to it; and the tree, according to a general estimate, was about 40 years old. Hence the stone was in its position at least since about the year 1860; a time when there were no white settlers within 100 miles of the place, and the nearest railroad was 400 miles away.

The journey itself of these daring Norsemen into the interior of the American continent is not at all impossible. It is a matter of history, that the Norsemen visited the coast of North America, a section of which they called Vinland (land of wine: either New England or Nova Scotia) from the abundance of wild grapes found there. These visits commenced about the year 1000, and continued for several centuries. Whether any permanent colonies were founded or not, is yet a matter of dispute among scholars; but at any rate it is all but certain that the expeditions were equipped with a large number of men. Why should not some of them, during a longer sojourn in Vinland, undertake a journey of exploration into the interior of the land, which offered to them such large treasures in natural resources?

The most important matter to be examined is the language and the style of the inscription. Mr. Holand is satisfied that both are in perfect harmony with the Scandinavian documents of the fourteenth century, with which he compared the inscription of the rune stone. One particular feature seems to bear out his contention: the salutation addressed to the Blessed Virgin Mary, the Ave Maria, which shows the childlike faith of the people in the Middle Ages, the habit of having recourse to the Mother of God in all circumstances, particularly in times of need and distress. The Norsemen of the fourteenth century were one in faith with the Catholics of other countries of Europe; and hence they had the same customs and devotions. It was only after the rise of the Protestant Reformation, that they were torn away from the unity of the Catholic Church. If a Scandinavian of our own time had perpetrated a forgery, he would scarcely have thought of placing the invocation to the Virgin Mary on the stone, because anything like a devotion to the Saints is entirely foreign to the mind of Protestants.

However, it must be said, that not all the scholars of Scandinavian language and literature agree with Mr. Holand. The inscription has been submitted to learned men both in the United States and in Europe by the Museum Committee of the Minnesota Historical Society; and their verdict must be awaited before a complete and satisfactory conclusion may be reached regarding the merits and the value of the runic inscription on the Kensington stone.

Concerning the probable route taken by the explorers, Professor Andrew Fossum, of St. Olaf College, Northfield, Minn., has given an interesting theory in the "Norwegian American," Northfield, Minn., October 22, 1909. According to it the travelers set out from Vinland, passed through Hudson straits into Hudson bay, left their ship near the mouth of Nelson or Hayes river, made a canoe journey into lake Winnipeg, along the Red river to its first series of strong rapids and falls, terminating a few miles below Fergus Falls, and thence crossing the country, probably by streams, small lakes, and portages, some

20 miles southeastward to Pelican lake. For this inland journey 14 days might be sufficient, provided the travelers were on the road for about 15 hours a day, and were not hampered by special difficulties. Still it is rather a short space of time for such a long distance; and hence the rendering of the numerals in the inscription by 41 days is altogether more likely.

Interesting accounts of the rune stone and the questions connected therewith may be found in "Harper's Weekly," October 9, 1909, from the pen of Mr. Holand, and from that of Mr. Warren Upham, Secretary of the Minnesota Historical Society, in "Records of the Past," January-February, 1910. The stone itself is kept in the Museum of the Minnesota Historical Society, at the new Capitol Building, St. Paul, Minnesota.

St. Paul, April, 1910.

FRANCIS J. SCHAEFER,
The St. Paul Seminary.



Henry Casperson
Bishop of Davenport

Rt. Rev. Henry Cosgrove, D. D., Bishop of Davenport, Iowa.

A Biographical Sketch.

RT. REV. HENRY COSGROVE was born in Williamsport, Pa., December 19, 1833, and was the oldest of seven children, three boys and four girls. His parents, who came to Pennsylvania from Ireland, were devout Catholics; and young Henry was trained by them to habits of piety and religion. His soul was filled with genuine delight, when he was allowed to serve God around the altar as an acolyte. At the same time he received the first elementary education in the schools of his native place. A striking example of his industry is found in the fact that he learned the elements of the Dutch language from the inhabitants of a Dutch settlement, where his father owned a small mine; and he obtained such a control of it, that even in later years he was able to hear confessions in that tongue.

When Henry was eleven years old, his parents left the state of Pennsylvania and came west. After a long and tedious journey they found a flourishing Catholic community on the western bank of the Mississippi river, in Dubuque, Ia.; and they settled there. The saintly Loras was then Bishop of Dubuque, and the Very Reverend Joseph Cretin, afterwards first bishop of St. Paul, the Vicar General. Henry was at once numbered among the acolytes of St. Raphael's Cathedral, and his alertness and piety attracted the attention of both the Bishop and his Vicar General. The great desire of Henry's heart was to become a priest, and he manifested it to the ecclesiastical superiors of Dubuque. His first teacher was Father Cretin, who upon being made Bishop of St. Paul, adopted him as the first student for the new diocese. Henry made the journey to St. Paul, but did not stay long, since he longed for his home in Dubuque. The College and Seminary education was commenced at St. Bernard's Seminary, Table Mound,

near Dubuque, Ia., and was continued at Barrens and Corondolet, Mo. Among his professors were the Reverend Fathers Hennessy and Feehan, later Archbishops of Dubuque and Chicago, respectively. Bishop Loras had intended to confer the ordination to the priesthood on the young Levite, but as infirmities prevented him from active work, Henry Cosgrove was ordained priest by the Rt. Rev. Bishop Clement Smyth on August 27, 1857, in St. Raphael's Cathedral, Dubuque, Iowa.

Father Cosgrove's first appointment was to the parish of Independence, Ia.; but on the day he was to leave for his mission, the Rt. Rev. Bishop of Dubuque received a letter from Father Trevis of Davenport, Ia., who asked for an assistant. The arrangement was then reversed; and Father Cosgrove became the assistant to Father Trevis at St. Marguerite's Church, Davenport. This incident changed the whole career in Father Cosgrove's life. He was never assigned to any other parish; for upon the resignation of Father Trevis, in 1861, he became pastor of this church. Under his wise administration and untiring zeal St. Marguerite's congregation became a model parish: the church was enlarged, and a substantial brick school house was erected; and the spiritual needs of the flock were attended to with great care. The flourishing condition of the parish and the religious zeal of Father Cosgrove attracted the attention even of the non-Catholics. A prominent Judge of Davenport made the remark one time, that Father Cosgrove seemed to live in a higher world, his feet barely touching the earth.

In his relations with the people of other denominations he was always very amiable; and in this way he succeeded in dispelling much of the prejudice, that existed against the Catholic Church in Davenport at the time. His labours were not restricted to the narrow confines of the parish. He acquired a great deal of merit in agitating the question of encouraging Catholic immigration into Iowa. In 1870 he presided over a meeting of 75 priests held in Iowa City, where the matter was thoroughly discussed. By means of judicious adver-

tising, especially in Catholic newspapers, thousands of Catholics came to Iowa, saw the inexhaustible fertility of its soil, and made it their home. Father Cosgrove was also responsible to a large extent for the formation of the "Roman Catholic Mutual Protective Society," a prominent fraternal insurance association of Catholics in the Middle West. In 1879 he presided over a convention held in Iowa City, at which the organization of this society was decided upon.

Trials were not lacking in the priestly life of Father Cosgrove, as may be seen from the following incidents. During the night of May 2, 1873, incendiaries set fire to the altar of his church; as soon as he became aware of the fact, he rushed to the sanctuary, and extinguished the fire before it had done much damage. In the hurry to reach the church he received a very painful injury from a door, which had been left open and which in the gloom of the night he did not see. Another night, on March 30, 1878, three masked robbers entered his house, made their way to his bedroom, and met his question "Who is there?" with pointing a pistol at him and with telling him to keep still. Father Cosgrove refused to keep still, cried aloud, "I won't," and threw himself forward. One of the robbers fired a pistol shot at him which went through the pillow and barely missed him; and then they fled. But the announced reward of \$3,000.00 for their capture and conviction pursued them, and was responsible for their arrest after a two months' chase. Two of them were sentenced to ten years in the penitentiary, and the third to five years. Later on Father Cosgrove was requested by the mother of one of the criminals to ask for her son's release; but he considered it unwise to interfere with the administration of justice, and refused to heed the request.

In 1881 the diocese of Dubuque was divided, and Davenport was made an episcopal city. Its first bishop was the noble, generous-hearted John McMullen, Vicar General of the archdiocese of Chicago. He selected for his cathedral St. Marguerite's Church, and appointed Father Cosgrove Vicar General.

In the following year, 1882, Father Cosgrove celebrated the Silver

Jubilee of his priesthood, and at this occasion he received many tokens of respect and devotion from the priests of the Davenport diocese, from his congregation, and also from non-Catholics.

Bishop McMullen departed this life on July 4, 1883, whereupon Father Cosgrove became Administrator of the diocese. A short time before his death, Bishop McMullen wrote to the Holy Father that he was ill most of the time, but that he had entrusted his work to his Vicar General, Father Cosgrove, who performed the duties admirably well in every respect. When the selection of a new bishop was arranged for, it was rumored, that the name of Father Cosgrove had not been forwarded to Rome as a candidate to the vacant see. Whereupon Father Trevis, acting on the advice of Father Niermann, despatched a cablegram to the Sacred Congregation of the Propaganda, and asked that no action be taken in the appointment of a bishop for Davenport until the priests of the diocese could be heard from. A petition signed by the priests of the diocese was then forwarded to Propaganda; and after the situation had been thoroughly discussed, the Holy Father, Pope Leo XIII., said: "Father Cosgrove is the man." In consequence thereof Father Cosgrove became the second bishop of Davenport.

The news of Father Cosgrove's elevation to the episcopacy was received everywhere with great joy, especially in the city of Davenport, where he had spent all of his priestly life. He took for his motto "Rogate Dominum Messis"—"Pray ye the Lord of the Harvest." His consecration took place on Sunday, September 14, 1884, and was performed by the Most Rev. P. A. Feehan, Archbishop of Chicago, assisted by the Rt. Rev. John Hennessy, Bishop of Dubuque, and the Rt. Rev. J. O'Connor, Bishop of Omaha. The sermon of the occasion was preached by Bishop Cosgrove's special friend, the Rt. Rev. John Ireland, Bishop of St. Paul, who said in part: "To you, Rt. Rev. Brother, is today confided a portion of this fair land of ours, that you may plant within its limits the seeds of God's faith, and prepare a harvest that will delight earth and heaven. The soil is prom-

ising in its fertility, and the husbandman is skilled and brave. We may hope for great things from your episcopal career. . . . I see in you, Rt. Rev. Bishop, the embodiment of the best and most glorious conditions of the Church in the West. You are the living link connecting the church of the diocese of Davenport today with those heroic missionaries, who nearly fifty years ago came to the valley of the Mississippi from fair France to save souls in the New World. Myself, a spiritual son of those missionaries, I salute you with joy as a fellow bishop, and I now join with you in paying homage to the sacred memories of a Loras, a Cretin, a Pelamourgues. Heroes indeed were they and their colaborers, most pure-minded in their zeal, models of saintliness in their lives, mighty in their deeds for God and their fellowmen. Them do we propose to you as the exemplars of your own life. *Prospere procede et regna*—you begin under most promising auspices. May your career be ever worthy of your present hopes.”

Great things were expected of Bishop Cosgrove, and great things were accomplished under his episcopal administration. St. Ambrose College was scarcely started by Bishop McMullen in connection with St. Marguerite’s parochial school, when the good bishop died. It was Bishop Cosgrove’s first care to secure large grounds for this important institution, which was to supply the diocese with priests, and to give to Catholic boys generally a thorough classical and commercial education. Having obtained ten acres of land in an excellent location, the Bishop had suitable buildings erected; and the institution, under the wise and efficient direction of its first president, the Very Rev. A. J. Schulte, and his successor, the Very Rev. J. T. A. Flanagan, soon grew and prospered, necessitating additional buildings to accommodate the increasing number of students. The Bishop had never cause to regret his great efforts in behalf of the College.

He founded an orphanage in the city of Davenport, which today is in excellent condition, and has proved to be a great blessing to the diocese.

In 1889 he decided to build a new Cathedral in honour of the

Most Sacred Heart of Jesus, and laid the corner-stone on April 27, 1890. It is a beautiful and commodious structure, and several years before he died, he had the happiness of seeing it out of debt.

He was also instrumental in the founding of several hospitals established in the different parts of the diocese.

During the twenty-three years of his episcopal labours many new parishes were erected, new churches and schools were built, and, as the Catholic population grew, the number of priests increased accordingly. When he became bishop the diocese numbered 79 priests with a Catholic population of about 45,000; and when he died it had 133 priests with a Catholic population estimated at 75,000.

Throughout his whole career Bishop Cosgrove was an ardent advocate of temperate living. As a parish priest he organized a flourishing Temperance Society; and as a bishop he encouraged temperance both at home and abroad.

His ecclesiastical government was mild. With delinquent subjects he tried first all means to bring them to a realization of their duty; and only after having exhausted all expedients suggested by his paternal kindness would he resort to the punishments sanctioned by ecclesiastical law. Otherwise he insisted with his priests on the exact fulfilment of all their obligations and inculcated especially the virtue of punctuality in everything. His personal example in these matters was one of the convincing arguments that appealed to the hearts of his priests. With all his varied duties he found ample time for prayer and study, and thus he enriched his soul with a great store of religion and knowledge. Still, although he was well versed in the branches of secular and theological learning, a good thinker and a ready speaker, he cared little for fame or popularity. It was seldom that he could be induced to take part in public affairs, or to express his opinion for publication. Still, strange to say, he became known in England as a "fighting bishop." It all came from an expression made in public in favour of the United States during the dispute over Venezuela between England and the United States under the second administration of President Cleveland.

In 1893 Dubuque was made an archbishopric, and Davenport became one of its suffragan sees. After the death of the Most Rev. John Hennessy, March 4, 1900, Bishop Cosgrove was considered as the foremost candidate to the vacant archiepiscopal see by both the priests of the archdiocese and the bishops of the province. But he objected so strenuously to his name being forwarded to Rome for the purpose, that those in charge of preparing the list refrained from placing his name on the roll. He himself considered no one worthier of the great office and honor than the Most Rev. John J. Keane; and the day on which he received the news of the latter's appointment, was one of the happiest of his life. The two prelates always remained on terms of intimate friendship; and during Bishop Cosgrove's last illness Archbishop Keane called on him frequently, and by his whole-souled talk he cheered him and comforted him with the consolations of religion.

It was in 1903 that Bishop Cosgrove's health began to fail, and he decided to ask Rome for a coadjutor bishop with the right of succession. The request having been granted, the necessary lists were sent to Rome; and the Holy Father appointed the Very Rev. Father Davis, Vicar General of the diocese of Davenport. The new bishop was consecrated on November 30, 1904, by Archbishop Keane, assisted by Bishop Cosgrove and Bishop Keane of Cheyenne; the sermon was preached by Bishop Spalding of Peoria. Bishop Cosgrove rejoiced in having younger shoulders carry some of the burdens that were weighing rather heavy on his own.

The disease of Bishop Cosgrove was pronounced by his physician, Dr. A. de Fries, to be cancer of the kidney and incurable. For many months he lay suffering and gradually wasted away to a mere skeleton. Some time before his death, when the Sacrament of Extreme Unction had been administered to him, he said: Oh, it is so good to get a glimpse of heaven. His constant prayer was that God's Holy Will be done, and he abandoned himself entirely to the hands of God. Every day, if his physical strength permitted, he listened to

the reading of extracts from the Imitation of Christ by Thomas a Kempis, and either said the rosary or had it said for him. He went to confession frequently, and received Holy Communion every day with but few exceptions. On the day of his death, December 22, 1906, he received once more his Lord and Master under the sacramental species, and desired with St. Paul to be dissolved and to be with Christ. Once he remarked, that he had been praying for the grace of perseverance every day of his life, and not in vain. On the evening of December 22, whilst the liturgical prayers "pro moribundis" were being recited for him, he breathed out his soul to Almighty God.

The news of Bishop Cosgrove's death spread far and wide that very evening, marred the joys of the Christmas festivities, and carried sadness to many a Christian home. Catholics and non-Catholics felt, that they had lost a father and a friend. His remains were taken to the Cathedral in the afternoon of December 25, and until the day of the funeral, December 27, they were under the care of a guard of honour, and were viewed by thousands of people. The Pontifical Requiem Mass was celebrated by the Most Rev. Archbishop Keane of Dubuque, and the funeral sermon was preached by the Most Rev. Archbishop Ireland of St. Paul. The speaker took the text for his sermon from the epistle of St. Paul to the Hebrews, XIII. 7: "Remember your prelates, who have spoken to you the word of God; consider well the end of their conversation; imitate their faith." The sermon breathed the deep feeling of friendship and sympathy, which had existed for so many years between the deceased and his panegyrist.

In his last will Bishop Cosgrove declared, that as he possessed nothing, he had nothing to bequeathe; whatever he had belonged to the Church. He left, however, something better than riches, viz., a life-long example of virtue, which has made converts of some and better Christians of others. As to his friends, all that he ever asked of them, was to say a prayer for him, especially after his death, when his soul would be in the hands of the Almighty.

Keokuk, Ia., April, 1910.

George Giglinger.

Groseilliers and Radisson.

The First French Travellers and Lay Missionaries in Minnesota.

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THE FRENCH, in the endeavor of extending their empire in the new world, had reached, in 1634, as far as Saulte Ste. Marie, at the Eastern end of Lake Superior, and Green Bay, the large arm of Lake Michigan; Jean Nicolet,¹ one of the early explorers, visited these countries in the interests of France and its king Louis XIII. (1610-43). The honour of pushing still further West, into the territory of the present State of Minnesota and into the countries along Lake Superior, belongs to other French travellers: Groseilliers and Radisson.

Medard Chouart, Sieur des Groseilliers, was born at Charly-Saint-Cyr, near Meaux, France, in 1621. At the age of twenty years, or perhaps three or four years earlier, he came to Canada. During several years, until 1646, he was in the service of the Jesuits as a layman helper in their missions to the Indians, and thus learned the Huron and Algonquian languages. Afterwards he became a fur trader, probably making yearly trips to the country of the Hurons.² In 1647

¹Jean Nicolet was born at Cherbourg, France, about the year 1598, and came to Quebec in 1618. He was employed as traveller and interpreter among the Indians; his death occurred October 29, 1642, being drowned at Sillery, Quebec.

²The Hurons were a tribe of North American Indians of the Iroquoian stock, found originally in that part of Ontario, which lies to the southeast of Georgian bay.

he married Helene, a daughter of Abraham Martin, from whom the historic plains of Abraham at Quebec received their name. After the death of his first wife, which occurred in 1651, he was married, in 1653, to Marguerite, a sister of Radisson. Thenceforward these brothers-in-law were closely associated in the explorations and trade with the Indians in the countries of the Northwest and the region of Hudson Bay.

Pierre Esprit Radisson was also born in France, at Paris, in 1636. While still a boy he made extensive journeys in Europe, probably as a sailor, and saw the larger cities, such as London, as well as the countries of Italy and Turkey. In 1651 he came to Canada, and lived with his parents at Three Rivers. The year after his arrival he was captured by a band of Iroquois,¹ with whom he lived for about a year in their country on the Mohawk river. From there he made his escape to Fort Orange (Albany, N. Y.), went to New Amsterdam (New York City), and sailed to Holland and thence to La Rochelle, France. In the spring of 1654 he returned to Three Rivers in Canada. During the next six years, from 1654 to 1660, Groseilliers and Radisson made two expeditions for exploration and traffic in furs, going farther westward than any white man preceding them. They passed beyond the upper great lakes, Michigan and Superior, and penetrated to the area of Minnesota. During the time intervening between the two expeditions, from 1657 to 1658, Radisson made a trip to the Onondaga² country, from which he returned about the end of March, 1658. After the return from the second western expedition, undertaken without permission from the Governor of Canada, d'Argenson,³ the two explorers were heavily fined, and had to pay a duty of 25 per cent. on the value of their furs, together amounting to 24,000 pounds. They

¹The Iroquois were a tribe of North American Indians, found in the area of the state of New York, between the Hudson and Genesee rivers. They were deadly enemies of the Hurons.

²The Onondagas were one of the five nations, which in the time of Radisson made up the league of the Iroquois.

³Pierre de Voyer, vicomte d'Argenson, was Governor of Canada from July 11, 1658, until August 31, 1661.

protested against what they considered an unjust exaction; and Groseilliers went to seek redress at the court of France, but in vain. In 1663 they entered the service of Boston merchants; and in the autumn of that year they sailed in a New England ship to Hudson straits. Owing to the lateness of the season the captain refused to advance into Hudson bay, where they designed to establish trading posts. In 1665, having laid their plans before commissioners of the king of Great Britain, whom he had sent to New York and New England, they went with one of these commissioners, Sir George Cartwright, to England. Under the patronage of Charles II. (1660-85), they aided in founding the Hudson Bay Company, which received its charter in 1670. In this manner they passed from the service of their native country to that of England. In order to cement more closely the bonds that tied him to the English, Radisson married about this time a daughter of John Kirke, who became one of the directors of the above company. In 1674, because of a dispute with the Hudson Bay Company, Groseilliers and Radisson transferred their allegiance again to France; and through the next ten years they were active in promoting French interests and in supplanting the English in the Hudson Bay trade. However, they felt themselves again unjustly treated by the French court; and in May, 1684, Radisson returned to the service of the Hudson Bay Company. According to his own words: he passed over to England for good, and engaged himself so strongly in the service of his Majesty, and in the interests of the nation, that any other consideration was never able to detach him from it.

Groseilliers, on the contrary, declined to accept the salary or pension offered to him by the Hudson Bay Company, if he came from France over to Britain. The two brothers-in-law were thus separated after a most intimate association of thirty years. Nothing further is known of Groseilliers; and it seems probable that he died soon afterwards in Canada.

Radisson made voyages to Hudson bay in 1684, 1685, 1687, and

1688, in the interest of his employers, and received a pension from the Company for himself and his family up to the year 1710. His death occurred in the early part of that year, probably in London or its vicinity.

There are several narratives extant relating the voyages made by Radisson alone or in company with his brother-in-law Groseilliers; they are six in all, and all were written by Radisson. Two were concerned with his captivity among the Iroquois and his visit to the Onondaga country, two with his western expeditions, and two with journeys to Hudson bay made in 1682-83 and 1684 respectively. They all were written in English with the exception of the last one. Radisson was quite familiar with the English language; and while his composition is by no means perfect neither in orthography, nor in the use of words, nor in the structure of sentences, still the meaning is clearly conveyed in all cases, and the style is rather vivid and forcible. It is quite likely, that the author acquired a knowledge of English during his travels before coming to Canada, and perfected it while in the service of Boston merchants from 1661 to 1664. The narratives of the four land expeditions, i. e., the two to the Iroquois and the two to the West, were written in all likelihood in 1665, when the two explorers sought an alliance with the English. In all of these accounts Groseilliers is usually spoken of as a brother of Radisson, while in reality he was a brother-in-law to the writer.

All of these interesting accounts remained unknown to the historians up to the year 1885, when they were edited by Gideon D. Scull, under the patronage of the Prince Society, Boston. The narrative of travels between the years 1652 and 1665 was for some time the property of Samuel Pepys, Secretary of the Admiralty to Charles II. and James II. (1685-88). After his death, in 1703, his collection of manuscripts was dispersed and fell into the hands of various London tradesmen, who bought parcels of it to use it in their shops as waste-paper. The most valuable portions were reclaimed by the celebrated collector, Richard Rawlinson, in 1749. The papers relating the

above travels came ultimately into the possession of the Bodleian library, at Oxford University. The manuscripts containing the later journeys to Hudson bay were purchased by the British Museum in 1839. It was from these two libraries that the Prince Society of Boston, which is devoted to the preservation and publication of rare original documents relating to early American history, received the authorization of publishing the writings of Radisson.

Groseilliers kept a book of annotations or a diary during the first western trip; but unfortunately it was lost on the return journey to Quebec. The boat, in which he traveled, was overturned by the rapids of the Ottawa river; and whilst the occupants saved their lives and the beaver skins, they lost their journal and other valuable objects. There is only one letter extant written by Groseilliers in 1683 to the Marquis Seignelay at Paris, which was published in the French original in vol. 1 of "New France, Collection de documents relatifs a l'histoire de la Nouvelle France" (Quebec 1883), and in an English translation by Edward D. Neill in vol. 2 of the "Macalester College Contributions" (St. Paul 1892). It refers to the hostility then existing between the French and English on Hudson bay.

In the present paper we are exclusively concerned with the two western expeditions of Groseilliers and Radisson, because during these journeys the explorers reached the territory of Minnesota and did some missionary work among the Indians. For these reasons they are entitled to a mention in the *Acta et Dicta*, devoted to the history of Catholicity in the Northwest. The writings of Radisson have given rise to a considerable amount of controversy among historians; because Radisson is not always exact in the chronology of the things he narrates, nor very precise in the description of places through which he passed or which he visited, and in addition he makes claims to things which he evidently never accomplished. Thus he pretended, that during the first western expedition he went to the shores of the Gulf of Mexico, and during the second to Hudson bay. The internal evidences in his own writings furnish clews to detect the falsehoods

committed therein; and besides there are other contemporary records, chiefly the Jesuit Relations and Journals, by which his narrative may be controlled, explained or corrected. It is not the purpose of the present paper to reopen these controversies; the very scholarly discussion on the subject by Mr. Warren Upham has, to my mind, solved satisfactorily the questions that are being raised. And hence under the guidance of that essay the journeys of Groseilliers and Radisson to the West, as well as their missionary work shall here be related.

Groseilliers had a great desire of knowing from personal experience something of the great lakes, Huron, Michigan, and Superior, of which he had heard so much from the Indians that came to the French settlements in Lower Canada for traffic. The shores of lake Huron, or at least those of Georgian bay, he had seen, when he was with the Jesuit missionaries, or when he made his several trips to the country of the Hurons. The mission house of the Jesuits was not far away from the waters of Georgian bay. When Radisson returned to Three Rivers in the spring of 1654, after his escape from among the Iroquois, Groseilliers spoke to him about his wishes; and no proposal was more acceptable to Radisson than to see himself in a boat and be off on a journey of exploration. The two brothers-in-law, or the two brothers, as Radisson prefers to say, obtained first permission from de Lanson,¹ then governor of New France, for their voyage; and on the 6th. day of August, 1654, they embarked at Three Rivers in frail birch canoes and started for the West. Their route was along the St. Lawrence, the Ottawa, and Mattawa rivers, through lake Nipissing and French river into Georgian bay. In their company were 29 Frenchmen and a small band of Huron and Ottawa² Indians; but the French soon retraced their steps, afraid as they were of the difficulties of the journey. Groseilliers and Radisson were not dismayed; they continued on their

¹Jean de Lanson was Governor of Canada from October 4, 1651, until September, 1656.

²The Ottawas were a tribe of North American Indians of Algonquian stock, whose original home was around the southern shores of Lake Huron and on the islands.

way with the Indians, and soon came into Georgian bay. From there they sailed southward and then to the West, around the bay, across lake Huron, to Bois Blanc island and to the straits of Mackinac; and then they turned into lake Michigan and Green bay. Radisson was much impressed with the beauty and fertility of the countries through which they passed. Of the coast-land around Georgian bay and lake Huron he says, that it was most delightful to the mind, well wooded, and had many open fields, used formerly by the wild men (the Hurons) for agricultural purposes. His pleasure and surprise were still greater at seeing the forests and prairies around lake Michigan and Green bay; it grieved him not to see the Europeans making an effort to live in these regions. Instead of fighting for a rock in the sea, or living in misery and poverty, as he expressed it, they might as well come and enjoy the good things of that land of plenty. And then they would also have the opportunity of reaping a rich harvest of souls by converting the Indians who lived there. The first autumn and winter of the journey were spent in these countries, in which the two explorers found whatever they desired; there was an abundance of game, fish and Indian corn. Their Huron and Ottawa companions left them before they entered into lake Michigan; they whiled away their time by visiting the Indian tribes in the neighbourhood, by going with them to their hunting and war expeditions, and by taking part in their feasts and banquets.

It is after this section of the journey, that Radisson inserts in his narrative the account of a trip to the gulf of Mexico, which consumed a year. This would make three years for the entire journey, which is in plain contradiction with the very positive statement of the Jesuit Relation of 1655-56, that the French travelers returned in 1656, and hence spent only two years in that western expedition. Besides the description by Radisson of that part of the journey is so vague as to details of traveling or experiences, and so filled with improbabilities, that in all likelihood it is only a fiction.

In the early spring of the year 1655, therefore, Groseilliers and

Radisson set out for the West from Green bay, probably from its southern extremity, and went across country until they reached the Mississippi. They were accompanied by about a hundred and fifty men and women of the native tribes; and as the snow and ice were not yet gone, they traveled on snowshoes for about fifty leagues, which caused them occasionally great inconveniences, since the snow melting under the rays of the sun would adhere to their shoes. It is likely that they struck the Mississippi not far from the place where the Wisconsin river empties into it. There they made a stay of three weeks and occupied their time in building boats. Then they went up the river for eight days, stopped at the villages of two native tribes, where they obtained meal and corn, and proceeded further north until they reached Prairie Island. Radisson called it by the name of the first landing isle; but there cannot be any doubt that it was the Isle Pelée or Prairie Island, just below Hastings. According to Radisson's narrative they found on the spot Huron refugees; and this agrees perfectly with what Perrot tells us of the settlement on the Isle Pelée. Within the years 1649-52 the Iroquois conquered the country of the Hurons and Ottawas around Georgian bay and lake Huron, killed many of them, and forced many others to emigrate from there. After much wandering a number of them came to the Mississippi, settled on Isle Pelée or Prairie Island about the year 1653, and remained there for about four or five years.

Groseilliers and Radisson arrived at Prairie Island about the month of May, when the trees just began to bud. They would have desired much to return to Canada that very year in company with the Hurons and Ottawas; but the poor refugees were so much afraid of the ambushes of the Iroquois, that they begged the two French travelers to wait until the following year. The two brothers consented the more readily, because the supply of Indian corn was rather scarce among the savages, and would not have lasted for the long journey. Hence they stayed, and spent their time as best they could. Groseilliers remained on the island and raised a large amount of Indian corn

to provide for the necessities of the coming year. Radisson on the contrary, being more adventurous, went on a hunting expedition, which lasted for about four months. In all likelihood he went south-eastward to the Illinois river and the villages of the numerous Illinois Indians.

In the course of the next spring, in 1656, the two brothers believed that they had everything in readiness for their departure. They had gathered a large amount of furs, chiefly castor or beaver skins, they possessed a great store of supplies in corn and salted meat, and thus they were anxious to make a beginning of their return journey. But they had reckoned without the fear inspired by the Iroquois. The refugees on Prairie Island received news of a fresh defeat of the Hurons by their irreconcilable enemies; and hence the majority of them decided to postpone once more the journey to Canada. However, the two French explorers were not to be thwarted in their purpose this time. They called a great council of the Hurons and Ottawas, in which lengthy discourses were held on both sides. The Indians tried to impress the white men with the foolhardiness of their undertaking; they appealed also to the friendship displayed towards the poor red men, who henceforward would be without guides and protectors. Groseilliers tried to convince the savages, that the journey was in their interest, since they would display courage in face of the persecuting Iroquois. Radisson finally turned the tide of opinion in their favour by threatening, that if his friends, the Indians, would not come with him, he would go alone and brave all dangers of the journey. And thus the departure was finally decided upon.

The equipage was ready in about six days. It consisted of fifty canoes, laden with peltries, and manned by about five hundred red men of good and strong appearance. There were representatives not only of the Huron and Ottawa refugees from Prairie Island, but also from the Ojibways, the Winnebagoes, the Illinois, the Sioux, the Assiniboinés, and the Crees. Groseilliers and Radisson placed themselves at the head of this motley crowd and sailed away from Prairie

Island towards the latter part of June, 1656. They went down the Mississippi as far as the Wisconsin river, followed the canoe route along the Wisconsin and Fox rivers to Green bay, sailed through the great lakes into the Ottawa river, and then into the St. Lawrence as far as Quebec, where they arrived about the end of August. The return journey was not filled with many exciting incidents, except that the Iroquois harassed the voyageurs a good deal on the lower Ottawa river, and tried to bar their advance. It was at this juncture, that Groseilliers lost his diary in the rapids of that stream. At their arrival in Canada they were received everywhere with great rejoicing; at Quebec they were welcomed amid the thundering noise from the guns of the fort and the French ships at anchor. The vessels, as Radisson says, would have returned without furs, if they had not arrived from the West with their cargo; the trade had languished since the inroads of the Iroquois into the country of the Hurons. For five days the explorers were feasted in Quebec; and then the Governor, having bestowed his gifts upon them, sent two brigantines to convey them back to their home at Three Rivers.

After the first successful expedition to the West the two explorers waited for several years before beginning a new one. However, the more restless spirit of Radisson was ill at ease in the retirement. In July, 1657, he made a visit to the Onondaga country, from which he returned about the month of April, 1658. During the spring of 1659 the two brothers were desirous of starting again, since they had met with such good fortune during the first voyage. They intended to go with two Huron refugees, on the point of departing for their homes around lake Huron, and submitted their plan to d'Argenson, the new Governor of Canada. The latter was willing to grant permission under condition that they would take along two of his servants, and assign to him half of their profits. When the two brothers refused to accept that proposal, they were forbidden to leave. Not discouraged thereby they left Three Rivers secretly, one night in August, 1659; the sentry of the fort, far from hindering them, wished them God's

blessing for their voyage. At some distance up the St. Lawrence river they met a band of Ojibway and other Indians in seven boats, with whom they had agreed previously to make the journey. A few days afterwards they overtook seven other boats manned by Hurons and Ottawas; and thus they had now an Indian escort of fourteen boats as far as the upper great lakes. Their route was the usual one along the St. Lawrence, Ottawa and Mattawa rivers, through lake Nipissing and French river into Georgian bay. The journey was enlivened by many skirmishes with bands of Iroquois, who disputed the way to the travelers; a certain number were slain on both sides during these encounters. Finally after twenty-two days of much hardship they sailed into Georgian bay. They would have liked to sail about that sweet sea, as Radisson called it, but they could not find much game along the coast, and had to rely on small berries to satisfy their hunger. Therefore, they decided to steer in a northwesterly direction, and in this way they arrived at St. Mary's river and falls, or Sault Ste. Marie, at the eastern end of lake Superior.

This was the former home of the Ojibways, from which they had been driven westward by the raids of the Iroquois; out of delicacy the two French travelers asked no question of their Indian friends concerning the place. They tarried there for awhile, since they found food in abundance to compensate them for their former wants; the delicious white fish alternated with fresh meat from bear, beaver, and elk. But the season of the year was advancing, and the travelers wished to go further west before the winter. Thus they ventured into lake Superior, Groseilliers and Radisson being the first white men, who ever navigated upon this greatest of American lakes; Jean Nicolet had seen it in 1634, but refrained from going into it. The small fleet of fifteen boats, which was soon increased by the advent of several others, probably owned by Ojibway Indians, sailed along the southern shore of the lake. Radisson noted the peculiar features of the coast, as he went along, or whatever else struck his attention. Thus he mentioned the high sand banks near Pointe au Sable, a little fur-

ther west the Grand Portal or Arched Rock, and other waterworn cliffs (the Grand Portal was called by him the Portal of St. Peter), and pieces of copper ore found in various places. When they came to the large Keweenaw bay, they shortened their journey by making a small portage of about five miles across the base of Keweenaw peninsula. After five days more of canoeing they came to a camp of Crees on the lake shore; they were well received by these savages, but made only a short stay with them, so as not to arouse their jealousies. Somewhat further on, at the Montreal river, a large section of the Indians, presumably Ojibways, left the company, and turned into that river to reach their homes the sooner. However, seven boats of these savages remained; and with them and the others the journey was continued, until Chequamegon bay was reached, where they all made a landing.

Groseilliers and Radisson selected the southern end of the bay, where they put up a temporary settlement by building a rude stockade fort, covered all around with boughs of trees laid one upon the other; at the water's side they added a small bastion for better defense from attack. It must have been about the middle of October, 1659, when the travelers arrived at that place. Meanwhile the Indians, who had accompanied them, scattered in various directions, the Hurons and Ottawas going to their villages in the northwestern part of Wisconsin, around lake Courte Oreille in Sawyer county. A year or two after the visit of Groseilliers and Radisson to Prairie Island, the poor Huron and Ottawa refugees were driven from their temporary homes by the savage Sioux, and thus came to those parts of Wisconsin. About twelve days afterwards a company of fifty young men came to fetch the French travelers, and conduct them to the new settlements of the Hurons and Ottawas, with whom were also a number of Menominee¹ Indians. When Groseilliers and Radisson arrived, they were received with much honour and rejoicing. Gifts were bestowed upon

¹The Menominees were a tribe of North American Indians of Algonquian stock, whose home was around the Menominee river to the west of Green Bay.

the red men; and a period of feasting and banqueting followed.

When the first snow began to fall, i. e., probably early in November, the whole company divided itself into small bands of two or three, to live as best they could through the winter by hunting. Before departing from each other the two French explorers indicated to the Indians a place of rendezvous, where they should assemble about two months and a half later, i. e., about the middle of January, 1660. The place selected was near a small lake in the Sioux country; and in all likelihood near Knife lake, in Kanabec county, Minnesota, about fifteen miles southeast from Mille Lacs. The distance from lake Courte Oreille was about ninety miles to the west. Groseilliers and Radisson went thus through the woods in that winter with a company of about sixty men, and for a time found plenty of food in the wild animals which they killed. But conditions changed, when they arrived at the place of rendezvous. There they found a large company of Indians, which grew daily by new arrivals, so that soon there were about a thousand people there. The frost at this time of the winter was so severe and the fall of snow so heavy, that the poor people were unable to kill enough game with which to still the hunger of so many. In this way they passed through a period of famine which lasted for about two weeks. The conditions were aggravated by the arrival from the East of about a hundred and fifty Ottawas with their families; which swelled their aggregate number to about fifteen hundred. Not having enough meat to eat they resorted to expedients of various kinds. They dug wild roots out of the ground, a difficult operation, owing to the deep snow and frost; they made a thin soup from their beaver skins; and they prepared a broth from the boiled, smoked, and powdered bark of an ivy that grows around the trees, probably the climbing bittersweet shrub. The sufferings of the poor people were intense; the lamentations were heartrending; and many died from starvation. Radisson gives the number of dead as having been about five hundred; he himself and Groseilliers escaped death as by miracle. But finally relief came. A rain and

wind storm hardened the snow, so that the men were able to get around and kill animals in sufficient quantity for their sustenance.

The great object of the two explorers was to conclude treaties of peace and amity with the Indian nations of the west, chiefly the Sioux, as well as to effect peace and fraternity amongst the various tribes that were warring the one against the other. In this way they could best promote the dominion of France and the interests of commerce. For this purpose they sent messengers everywhere at the early beginning of winter, who were to invite all the Indians of the neighbourhood to come to the place of rendezvous and to exchange gifts of peace and union. The great feast was to be celebrated five moons afterwards, i. e., about the middle or the latter part of March. The voyageurs were helped in their effort by the advent of two Sioux in their camp near Knife lake at the time of the famine; and with them they made arrangements for the great meeting. About two months after the famine, i. e., towards the middle of March, there arrived eight ambassadors of the Sioux nation with sixteen of their women; and with them preliminary pacts of friendship and fraternity were concluded by the exchange of gifts, the smoking of the pipe of peace, and feasting or banqueting for eight days. Groseilliers and Radisson were informed, that soon representatives from the various tribes of the Sioux nation would arrive to ratify what they had done. In order to receive them worthily, a large meadow near the camping place was selected for the meeting and the celebrations connected therewith; an enclosure or a fort was put up there encircling an area of about six hundred square yards. As a matter of fact a few days after the Sioux arrived in large numbers, representatives of eighteen nations, and marched into the fort with much pomp, through files of the other Indians lined up on the two sides. Radisson describes very minutely the different styles of dress and ornaments worn in a phantastic manner by these savages. Then followed a period of speech making, feasting and entertaining, in which the pacts of friendship and fraternity were renewed. Groseilliers and Radisson were

particularly anxious to impress the Sioux with the power and superiority of the French. Hence they made much display of their guns, their powder, their hatchets, knives, needles, and other implements made of steel, their tin-plated ornaments, and similar objects. Some of these were distributed as gifts. In order to make their work complete, they demanded that the nation of the Crees should be included in this feast of harmony, and that the Sioux should henceforth not war any longer against them. Radisson and a company of about fifty men were then dispatched to a camp of the Crees, at a distance of two or three days' journey northward. The Crees came, and the festivities were continued; many Indians from the neighbourhood flocked to the place, to see these two formidable nations rival against each other in feats of strength, agility, and skill, in music and dancing. It is probable that the whole series of festivities lasted for about three weeks, i. e., from about the middle of March to the early part of April; and after the conclusion of the celebration all returned to their country well satisfied.

Immediately after the festivities Groseilliers and Radisson went to pay a visit to the villages of the Prairie Sioux in southern or southwestern Minnesota. They consumed seven days in the journey thither; but no clear indications are given as to how they traveled, what route they followed, and how far they went. It is altogether likely, that whether they went in canoes or on foot, they followed the course of the Rum, Mississippi, and Minnesota rivers to some distance up in the prairie regions. They came to a very large settlement of the Sioux; they saw countless tepees, generally covered with buffalo skins; and they were informed, that there were no less than seven thousand warriors in the place. The French travelers fully believed the statement. To their surprise they found in that country masses of copper and galena, which made them believe that these metals could be mined there. They saw also stones, described by Radisson as being transparent and tender; they were the selenite crystals found on the high Coteau des Prairies southwest of the Minnesota valley. During

the winter season these savages went to the woods in the northern parts, where they killed large quantities of beaver, prized very highly by Radisson.

After having spent six weeks in the country of the Prairie Sioux the two French travelers returned to Chequamegon bay with a band of Ojibway Indians, who had been trading among the Sioux. The journey was made in canoes, and in all likelihood along the Minnesota, Mississippi, and St. Croix rivers. When they came to the headquarters of the St. Croix they traveled through the woods, across several small streams and lakes, until they reached the place at Chequamegon bay, whence they departed in the preceding autumn. They met again their former Huron and Ottawa companions, who went there directly from the place of rendezvous in Kanabec county, Minnesota. The journey lasted about twelve days; and hence the time that elapsed from the conclusion of the festivities in the Sioux country until the arrival at Chequamegon bay was about two months, or possibly a little less. This would bring the travelers back to lake Superior at about the end of May, which agrees well with the remark of Radisson, that spring was approaching, while they were coming to the lake.

One more object remained for our travelers to accomplish, and that was a visit to the Crees, who had a camp on the northern shore of lake Superior, at some distance to the east from the present city of Duluth, probably near the site of Two Harbors. At the time of the festivities in the Sioux country Groseilliers and Radisson made a promise of that kind to the Crees; and now since they had seen the Sioux in their villages, they could not neglect the Crees. They set out from the head of Chequamegon bay, crossed the Bayfield peninsula in a northwestern direction, and then sailed across the western end of lake Superior in their canoes, until they reached the encampment of the Crees. The journey was fraught with many hardships, since the snow on the land was not yet all melted, nor the ice all gone from the lake. They were received with much rejoicing by the Crees, and

were carried into the middle of the camp in their own boats, like a couple of cocks in a basket—according to Radisson's saying. The visit must have taken place in the early part of June, as we conclude from the fact that snow and ice were still to be found.

It is not likely, that Groseilliers and Radisson went much further north into the regions above lake Superior. Radisson inserts at this place an account of a journey made to Hudson bay, which consumed an entire year. But in all likelihood this account is merely a fiction, just like the one relating the journey to the gulf of Mexico. If the two French travelers made the trip to Hudson bay, then their entire journey would have taken two years; whilst according to the very explicit statement of the Jesuit Relation and Journal for the year 1660 it lasted only one year in all. Besides Radisson in his description failed to give any definite details as to the country through which they passed; and the particulars related by him sound so incredible, that he could not have known them from personal experience, but merely from hearsay.

Groseilliers and Radisson very likely returned to their former camping place at Chequamegon bay in the latter part of June, and made all preparations for their departure to Lower Canada. They gathered a large number of boats, about a hundred in all, in which they placed their cargo of furs and their large company of Indians, consisting of about seven hundred men from among Hurons, Ottawas and Crees. The start was made about the middle of July, and the route was along the southern shore of lake Superior. All went well until they reached a place at some distance west of Keweenaw peninsula. The sight of a small band of Iroquois marauders struck terror into the hearts of the Indian escort. The Crees resolved to return forthwith; and thus the company was reduced to about 60 boats with three hundred men. The others, Hurons and Ottawas, could with difficulty be induced to continue the journey, and about twelve days were lost in parleying. Finally the explorers proceeded on their way with those that were willing to follow. After having passed through

the straits of Sault Ste. Marie they went into lake Huron and Georgian bay, the French river, lake Nipissing, the Mattawa river, and finally into the Ottawa. At the lower end of the great rapids in the Ottawa river they tarried for awhile to inspect a battlefield, where, but a short while before, seventeen brave Frenchmen and four Indians fought desperately against about eight hundred Iroquois. The battle lasted for more than five days, and ended with the defeat of the French. The latter and their loyal Indian companions were all killed; but by this heroic act of bravery they saved from attack and possible destruction the town of Montreal, which was only about thirty leagues, or from seventy-five to eighty miles, away. The last stretch of the journey was made without any further incidents; on the 19th. of August, 1660, they arrived at Montreal, and were greeted with the firing of the guns from the garrison. They remained there for three days, left on the 22nd., and arrived at Three Rivers the 24th. The whole journey from lake Superior to Montreal took twenty-six days, probably not counting the twelve days lost near Keweenaw peninsula. The cargo of furs brought down to Canada was estimated by the writer of the Jesuit Journal as amounting to the value of 200,000 pounds; a part of it, to the value of 50,000 pounds, was left in Montreal, and the rest was unloaded at Three Rivers.

The reception accorded to the voyageurs at Quebec by the Governor d'Argenson was anything but cordial; and Radisson complains bitterly about the matter. D'Argenson pretended to be incensed at the fact, that the two brothers left the country without his permission. Groseilliers was made a prisoner; in addition they had to pay 4,000 pounds towards the construction of a fort at Three Rivers, 6,000 to the treasury of the Canadian government, and 14,000 to the governor, that being the fourth part of their share in the sale of the furs; in all this made a sum of 24,000 pounds. It is quite likely, that Radisson speaking in this connection of pounds meant not the English pounds but the pounds of Tours or livres Tournois, equivalent to about a modern Frank each. Still the exaction was rather heavy; and the

explorers, as said in the beginning, first complained to the court of France, and then went over to the service of England.

There was one very ennobling trait in the two voyageurs, Groseilliers and Radisson. In their travels and in their dealings with the Indians they were not merely after gain and romantic exploits, they were also intent upon bestowing religious benefits on the immortal souls of the poor children of forest or prairie. As far as was in their power of laymen, they imparted upon the Indians the supernatural gifts of faith and grace. During the great council with the Hurons and Ottawas on Prairie Island, held in the spring of 1656, the Indians, as narrated before, tried to persuade the travelers to postpone their return journey to Canada for another year. Among the reasons alleged by the elders was, that if the explorers went away, there would be nobody left to baptize their children. If you go, they said, and are slain by the Iroquois, who then will come up and baptize our children? Hence the two brothers were in the habit of washing in the waters of Holy Baptism the souls of the infants. What is said here by way of interrogation in Radisson's own narrative, is fully confirmed by the Jesuit Relation of 1655-56. The writer of that document says: "These two young men (Groseilliers and Radisson) have not undergone hardships for naught in their long journey. Not only have they enriched some Frenchmen upon their return, but they also caused great joy in all paradise, during their travels, by baptizing and sending to heaven about three hundred little children, who began to know, love and possess God, as soon as they were washed in His blood through the waters of Baptism. They awakened in the minds of those peoples the remembrance of the beauties of our faith, whereof they had acquired the first tincture in the country of the Hurons, when they visited our Fathers living there, or when some of us approached the regions bordering on their country."¹ Several things are made plain from this statement. First, the two explorers were in the habit of baptizing Indian children only in the case that the little ones were

¹The Jesuit Relations, vol. XLII, p. 223.

sick or on the point of death; for the writer says, that these fortunate infants were sent to heaven, i. e., they died soon after having received the Sacrament of Baptism. And this is in conformity with the practice of the Church, which desires that laymen should administer the sacred rite of regeneration to children in case of sickness; whilst under ordinary circumstances the minister of the Sacrament is the priest. Secondly, instructions in religion were imparted to the grown people, because, as the writer says, the remembrance of the beauties of the Catholic faith was re-awakened in the minds of the poor savages, who had received some knowledge of it in their homes among the Hurons of the East. Thirdly, the religious ministrations of Groseilliers and Radisson were dispensed among the Huron and Ottawa refugees of Prairie Island, because according to the very plain words of the writer those savages had come from the country of the Hurons, where the Jesuit Fathers had flourishing missions.

What the explorers did during their first western trip, was repeated during the second. No reference whatever to religious work done by them is found in Radisson's description of this journey. The Jesuit Relation of the year 1659-60 tells us in this connection: "They (Groseilliers and Radisson) passed the winter on the shores of lake Superior, and were fortunate enough to baptize there two hundred little children of the Algonkin nation, with whom they made their first abode. These children were the victims of disease and famine; and forty went straight to heaven, dying soon after Baptism."¹ What the writer of the Relation says about spending the winter on the shores of lake Superior, must not be taken in the strict sense; because from the foregoing we know for certain, that our voyageurs, for the larger part of the cold season, were at some distance from the great lake, either in northern Wisconsin, or else in the Sioux country in Minnesota. But what is more to our purpose is the mention, that they administered again the Sacrament of Baptism to diseased children of the Indians. In all likelihood this occurred in the camp of the Crees,

¹The Jesuit Relations, vol. XLV, p. 235.

whom Groseillers and Radisson met with on the shore of lake Superior. As a matter of fact they were the first group of Indians in those regions, with whom the explorers remained for some time; and the Crees were of Algonquian stock, which agrees with the statement of the Relation.

Whether Groseilliers and Radisson dispensed any spiritual or religious ministration during their sojourn in Minnesota on this second trip, be it in their camp, in the neighbourhood of Knife lake, or among the Sioux of southern and southwestern Minnesota, we do not know. But from the few facts quoted so far, we may infer, that in all likelihood they did whatever they could in that line wherever they went. Or is it possible to imagine, that the two brothers would do nothing in the way of spiritual consolation to the poor people, men, women, and children, who were dying by the hundreds at the time of the great famine? Assuredly we must take it for granted, that weak and emaciated though they were, they endeavoured to comfort these poor wretches on their journey to eternity. According to all evidences it was the custom among the voyageurs to administer the Sacrament of Baptism in all cases of necessity, particularly to children. Radisson narrates of an incident, which happened on his journey to the Onondaga country. In the company with which he was travelling, there was a woman who gave birth to a child. The infant lived only a few days; and Radisson was anxious to baptise it, but refrained from doing so out of fear that he might be accused of having caused its death. Having related the matter to some countrymen of his, he was censured by them for having been so timid in that juncture.

Another interesting fact is mentioned in the narrative of the first western journey. The Huron and Ottawa refugees, who in the spring of 1656 tried to retain the two explorers for another year, said that if they would remain, they could then take with them the church, and the fathers and mothers would send their children to be taught in the way of truth of the Lord. From this it appears evi-

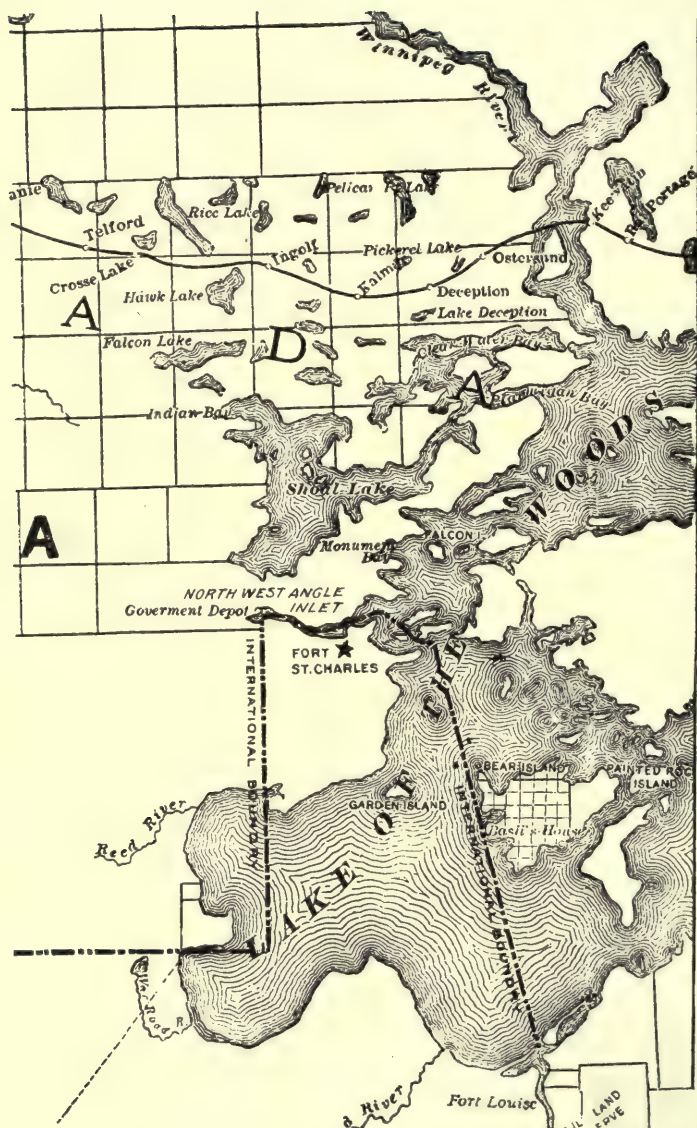
dent that Groseilliers and Radisson erected on Prairie Island a church or a chapel, in which very likely they imparted religious instruction to the children as well as to the grown people, and held prayer-meetings; possibly they administered therein also the Sacrament of Baptism whenever feasible. The Indians believed that after the departure of the white men the chapel would be no longer of any benefit, especially since they declared themselves willing to send their children—presumably to Canada—for instruction in the ways of the Lord.

This trait in the life of Groseilliers and Radisson extenuates somewhat the blemish that rests upon their memory for having deserted the service of France. Of course they had serious grievances against the Governor of Canada and the home government; but it would have been far nobler, if they had maintained their loyalty to the end in spite of adversities. Other explorers like de la Verendrye, have done so; and their name shines only the brighter in history. To the credit of Groseilliers and Radisson must still be said, that although they entered the service of England, they never changed their Catholic faith; at least there is no record to that effect.

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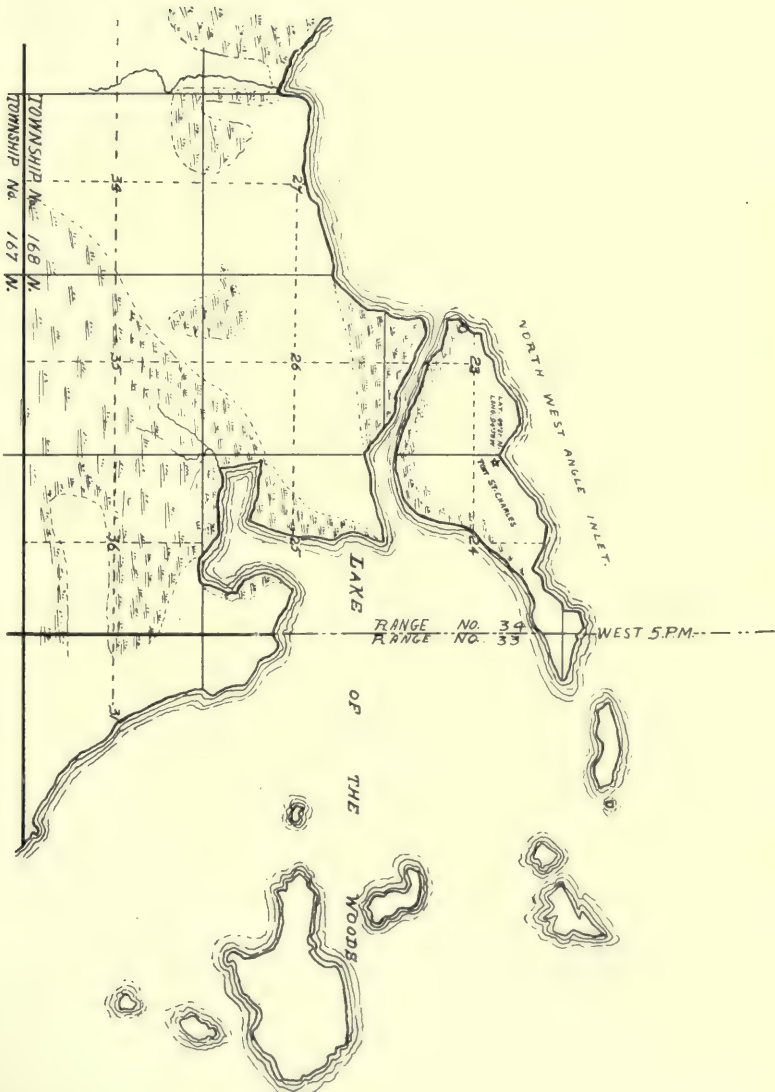
St. Paul, Minn., April, 1910.

The St. Paul Seminary.



LAKE OF THE WOODS

FORT ST. CHARLES.



SECTION OF BELTRAMI COUNTY
WITH FORT ST CHARLES.

Parish of the Most Holy Redeemer,
St. Paul, Minn.,
for the Catholics of Italian Descent.

Note: The information contained in this paper is taken from the note books and records kept by Father Odone, the pastor of the Italian parish.

THE discovery of the western hemisphere was due to a distinguished son of Italy, the immortal Christopher Columbus; after him several other navigators from the same country: the two Cabots, Verrazzano, Amerigo Vespucci, explored parts of the new world; and still not a particle of this vast expanse of land passed into the possession of Italy. The conditions of course were such, that any acquisition of land in foreign regions was made impossible. The various princes or potentates, who ruled in or over Italy, were not strong enough to assert themselves in that direction. The whole western continent of America was divided up practically among the three great countries of Spain, France, and England.

In 1776 the United States of North America declared themselves independent of England, and won out in the long struggle against an oppressive master. The hospitable shores of this great commonwealth were then thrown open to white settlers from Europe. Nearly all the countries availed themselves of the opportunity, and sent numerous contingents of their children to America, who came either to seek rest from religious and political disturbances, or else to improve their material conditions. Italy was among the number, but in a much smaller degree than other countries. Thus within the years from 1820 to 1874 the British Isles and Germany sent several millions of people each to the United States; while Italy is represented in this tide of emigration with the very small figure of 41,636. The enormous difference may be explained by the innate

aversion of the average Italian to abandon his native land, so rich in natural and artistic beauties, and so replete with memories of a great and glorious past; or else by the fact, that the civilization of the United States, being largely English or Anglo-Saxon in its origin, is less congenial to the Italian reared in the traditions of a Latin race.

Hence it is not surprising, that our State of Minnesota, and its capital city of St. Paul, saw comparatively few Italians, who came to make their home here. Probably the first Italian, who ever saw Minnesota, was the famous explorer Giacomo Costantino Beltrami, a native of Bergamo. In 1823 he visited the northern part of the state, and furnished descriptions of Red and Turtle lakes, and of Bloody (Red Lake) river; he firmly believed that these waters formed the sources of the Mississippi. One of the northern counties of the state was named Beltrami county in his honour. About a decade or more after the middle of last century there settled in St. Paul a few Italians, among whom may be mentioned Messrs. Tamberlini from Milan, Paldi and Pellegrini from Florence, Di Bene from Lucca. They were all men of a certain culture, who emigrated to America in search of employment and gain, as well as in quest of quietude from the turmoil consequent upon the political agitations of the time. Italy was then accomplishing its unification under the leadership of the house of Savoy; existing rulers and principalities were or had been overthrown; and the accompanying or resulting conditions could not be to the satisfaction of all. Soon after more of them arrived. In 1874 there was a colony of about twenty men, among whom, in addition to the above-mentioned, were Messrs. Dell'Ossso, Bacigalupo, Frediani, Ramaciotti, Dellamaria, De Franchi, De Gloria, and Salera; in 1888 they had grown to about thirty families, and in 1899 to about one hundred and fifty. To these must be added a certain number of men, who lived in the city only during the winter, while during the good season they worked on the railroad lines to the west of St. Paul. At the beginning most

of them came from the northern districts of Italy, such as Tuscany, Liguria, Lombardy, and others; in 1888 there were only six families from the southern provinces. Afterwards however the people from the south gained the ascendancy; and by the year 1899 those from the southern districts, such as Abruzzi, Molise, Apulia, Campania, Basilicata, Calabria, and Sicily formed the vast majority. The reason must undoubtedly be sought in the greater economic distress prevailing in the southern parts of Italy. The Italian emigrants upon their arrival in St. Paul gave themselves up to various pursuits. Many of them found employment as labourers in the various departments of the city, along the lines of railroads, or in other private enterprises; others took up trades of various kinds; others went into the mercantile profession, especially in the line of fruits and confectionery. The difference between the people of the north and of the south is very apparent in the occupations taken up by them. While those of the south readily engage in general labour of any kind, the more ambitious and thrifty men of the north prefer to venture into the more profitable trades and professions.

The missionary work among the Italians of St. Paul commenced in the year 1874. A young man of Italian origin, from Genoa, Vernon Co., Wis., was buried in St. Paul; and the funeral rites were conducted by the Rev. John Shanley, then assistant priest at the Cathedral. It was at this occasion, that Father Shanley learned of the existence of about twenty Italians in St. Paul, and resolved to do some special work for their spiritual welfare. Having made his theological studies in the College of the Propaganda, Rome, he was well acquainted with the Italian language, and could thus be of great benefit to these Catholics. Occasionally he held services for them, and devoted to the nascent Italian colony all the time, that he could spare from the arduous work incumbent upon him first as assistant and then as rector of the Cathedral of St. Paul. In 1883 he was relieved in this work by the Rev. James C. Byrne, who also had been a student of the College of the Propaganda at Rome. Father

Byrne, upon his arrival from Rome, was appointed secretary to the Rt. Rev. Thomas L. Grace, then Bishop of St. Paul, and with the discharge of his ordinary duties he combined the work of caring for the spiritual welfare of the Italian colony. In the latter part of the year 1888 arrived in the city an Italian priest from Civitavecchia, by the name of Alessandro Cestelli, who was appointed professor of Moral Theology and Greek literature in the old St. Thomas Seminary, and afterwards in the new Hill or St. Paul Seminary, founded by the munificence of Mr. James J. Hill. The Italian mission of St. Paul was at once entrusted to him; and he took care of it all the time of his sojourn in the city, from the month of December, 1888 until the month of August, 1896. After his departure the spiritual needs of the Italians were attended to by the Revs. Patrick R. Heffron, Humphrey Moynihan, William Turner, and J. H. Brannan, who all have been students of the American College in Rome; among them Father Turner was engaged in this work more regularly than the others. This lasted until the month of August, 1899, when the Rev. Nicola Carlo Odone took charge of the Italian mission.

The services furnished to the Italian Catholics by the above-mentioned priests consisted in the Holy Sacrifice of the Mass and in the administration of the Sacraments of the church. As a rule on Sundays and Holidays of obligation, the Italians were gathered together in a distinct congregation; the Holy Mass was said for their benefit, and an appropriate instruction was imparted. The ordinary place where they assembled, was the commodious basement of the cathedral church. Only for some time were their services conducted in the humble little church situated in Market Street, opposite Rice Park, which has since been converted into a shop for keeping and repairing automobile conveyances. This occurred during a few summers, when Father Byrne and Father Cestelli were attending to the needs of the little flock.

No separate records have been kept of the administration of the Sacraments or of other rites for the Italian mission; whatever oc-

curred in that line was entered into the registers of the cathedral parish, and, in a few isolated cases, into those of other parishes. Father Cestelli was the only one who recorded the baptisms, marriages, and funerals of the Italian colony into a special book; and his records cover the two cities of St. Paul and Minneapolis, since he took care also of the Italians in the sister city. In order to gain an estimate of the size and the growth of the Italian colony of St. Paul, we may take the statistics of baptisms. The registers of the cathedral parish contain the record of 141 Italian children baptized from the year 1881 to August 1899, the time of Father Odone's arrival. The book kept by Father Cestelli, which covers the period from 1890 to 1896, assigns 153 baptisms to St. Paul; this makes a total of 294. To these must be added a few more, which were recorded in the books of the parishes of St. Mary, of St. Michael, or others; and thus the number of baptisms administered from 1881 to 1899 would amount to about 320, which would make an average of about 17 per year. Of course the actual number for each year does not correspond to that figure, and it varies greatly for each succeeding year, sometimes increasing and sometimes decreasing.

In 1883 the Italian colony was numerous enough to found an association of mutual benefit, which they called after their immortal poet, the Dante Alighieri Society. The charter members numbered 39 in all, who lived partly in St. Paul and partly in Minneapolis; they were natives from Tuscany, Genoa, Naples, and Sicily. The society is still existing and in a flourishing condition; however it never had any direct affiliation with the Catholic mission of the Italians.

With the year 1899 begins a new period in the history of the Italian Catholic mission of St. Paul. Up to that time no efforts were made to form a regular parish. The several priests, who attended to the spiritual needs of the Italians at various periods, performed their work with earnestness and zeal for the glory of God and the good of souls; still they did it as a secondary occupation,

since they were engaged primarily in other stations of priestly life and toil. All this was to change; attempts were made to organize a parish with the material at hand, and they were ultimately successful.

Meanwhile the Italian colony grew in size. In 1899 there were about 150 families, in 1906 a little over 200, in July 1908 about 290, and at present there are over 300, without counting the temporary settlers, who spend the winter in St. Paul. In 1908 they were distributed in the following way as to the place of their origin: 197 families were from the southern provinces of Italy, 32 from Sicily, 30 from Tuscany, 9 from Liguria, 8 from Lombardy, 6 from Venice, 3 from Piedmont, 2 from the Swiss Canton of Ticino, 2 from Tyrol, and 1 from Istria. As to their occupation little need be said in addition to what was mentioned in the early section of this paper. Some of the Italians are skilled workmen in making mosaic floorings in private houses or churches, others are engaged in the manufacture of statuary work for churches or oratories. A special mention must be made of the firm, known as the Giuliani Statuary Company. The beginnings of this industry were very modest, and go back to the year 1895; at present it occupies a large building on East Seventh Street, and employs about forty skilled workmen, who are nearly all from Lucca. It is the largest manufacturing house of statues between Chicago and San Francisco. Several Italians are found also in what are called the higher stations of life. Thus Mr. Charles E. Vaseli is a member of the State Board of Control; Mr. Costantino V. Riccardi is an attorney at law; Mr. Francesco Franchina is a practicing physician, and at the same time Consular Agent for the realm of Italy. Among the elements of material and intellectual progress there are a small bank, several agencies of employment, a small library with reading room, and a school but recently established for the study of the Italian language. The day of Christopher Columbus is celebrated annually, the first time on October 11, 1904, through the initiative of Father Odone.

Many of the young boys, when their school hours are over, join the little bands of "Street Arabs," and sell newspapers to the public. The young girls are generally kept at home with the exception of a few, who are employed as clerks, book-keepers, or cashiers in stores, and also at the various works in factories. The women remain entirely at home, and attend to the ordinary duties of housewives. Most of the Italian families live in modest frame houses in the more remote and solitary sections of the city. One group of about 80 families is located along the left bank of the Mississippi; it appears like a little village transplanted from southern Italy, from the slopes of the mountains in the Abruzzi and the Molise, to the banks of the Father of the Waters. The people of St. Paul have given to the colony the picturesque name of Little Italy. Another group put up their abodes along Phalen Creek, in the neighbourhood of East Seventh and Bradley Streets and Hoffman Avenue; this colony resembles much in appearance to that along the Mississippi. There are also not a few more comfortable and adorned dwellings in the central parts of the city, which are inhabited by those of the Italians, who were blessed in their various enterprises with more abundant goods of this earth.

To this Italian colony was called in 1899 the Rev. Nicola Carlo Odone to take care of it as its spiritual shepherd and guide. It was in June of that year, when His Grace, Archbishop Ireland of St. Paul, then in Italy, looked for a suitable priest to place in charge of the work. With that aim in view he corresponded with Father Odone, who agreed to accept the task offered to him. Father Odone is a native of the city of Sestri Ponente in the diocese and province of Genoa; at the time he was assistant parish-priest at the church of the Holy Ghost and the Immaculate Conception in the small town of Zinola, in the diocese of Savona. Without further hesitancy he departed for his new field of labour, arrived in St. Paul August 26, 1899, and took up his residence at the cathedral rectory in West Sixth Street. From that time on until the present day he has la-

boured for the spiritual welfare of the Italian Catholics with but two interruptions. In August, 1900 he was taken ill, and spent some time at St. Joseph's Hospital, St. Paul, Minn., and several months at the St. Joseph's Sanitarium, Mount Clemens, Mich.; it was only on May 26, 1901, on Pentecost Sunday, that he was able to resume his work. His place was filled in the mean time by the Rev. A. Schaefer, a Belgian priest, well versed in the Italian language. From September 1906 to February 1907 he made a journey to his native land of Italy; during which time the Rev. Francis Serpaggi, a priest from Corsica, took care of his flock.

The first object of Father Odone after his arrival in St. Paul was to make investigations as to the status and size of his congregation, and to adorn in a convenient manner the basement of the cathedral, which continued to be the place of worship for the Italians. The walls and the ceiling were frescoed; the seats were varnished; and the altars were furnished with the necessary linen, candlesticks, and other implements required for the celebration of the Holy Sacrifice. On Sunday, October 1, 1899, the feast of the Holy Rosary, he held thus the first service, which consisted in the Sacrifice of the Mass and a sermon.

The thing, which Father Odone had uppermost in mind, was to make a regular parish of the Italian mission, such as the word is generally understood in the church throughout the United States. With that aim in view he soon gave a special name to the little chapel of the Italians. On May 27, 1901, with the approval of His Grace, the Archbishop of St. Paul, he called it the church of the Most Holy Redeemer. He adopted also a special seal for the purposes of his congregation, which around the edges bears the inscription: *Rettoria del SS. Redentore, St. Paul, Minn., U. S. A.* In January, 1904, a temporary council of administration was formed, of which the Hon. John W. Willis became the treasurer in the month of August following. Judge Willis is a Catholic of prominent standing in the community of St. Paul, and has always taken a deep interest in all

the movements contributing to the religious and material welfare of the Italian Catholics in his home city. Finally, on February 9, 1906, the Most Rev. John Ireland, Archbishop of St. Paul, and the Rt. Rev. Monsignor Anatole Oster, Vicar General of the diocese, signed the papers erecting the Italian parish of the Most Holy Redeemer into a corporation. Said papers were duly authenticated on April 2, before Mr. John P. O'Connor, Notary Public; and on April 15 following they were recorded with the Secretary of State and the Register of Deeds in St. Paul. The members of the corporation are, like in all similar cases, the Archbishop of St. Paul, the Vicar General of the diocese, the rector of the parish, a secretary, and a treasurer, the last two being chosen from among the members of the congregation. The first secretary was Mr. Nicola Martinelli, and the first treasurer Mr. Pacifico Ungaretti; they were succeeded in February, 1908, after the lapse of two years, by Messrs. Paolo Costanzo and Augusto De Barbieri respectively; early in the year 1909 the latter were replaced in their turn by Messrs. Santo Speranza and Fedele Marinelli. In addition to the corporation there is also a council of administration, elected annually, which at first comprised over twenty members, but was ultimately reduced to six in 1908. In this manner the Italian parish was completely organized, and placed on an equal footing with the other parishes of the diocese; Father Odone may justly claim the title and honour of its founder.

The financial organization of the parish was somewhat more difficult to realize. The Italian Catholics did not form a special parish up to the coming of Father Odone; and hence it took some time to make clear to them, that they had the sacred obligation of providing for the maintenance of their chapel, the expenses entailed for their services, and the support of their parish priest. For some time many things were charitably furnished by the cathedral parish; among them may be mentioned the altar breads, the mass wine, sacred vestments and vessels, the fuel for heating the chapel in winter, and the light. For several years past a great change for the better has

been noticed. The Italian parish supplies now its own altar breads and mass wine; it acquired new vestments and vessels of its own; it has paid repeatedly and still pays annually the sum of \$24.00 for the gas light consumed; every year a collection is taken up to purchase the necessary fuel; the organist employed, who at first performed the service gratis, receives now a handsome compensation. The allowance paid to the pastor by way of salary has never been up to the standard maintained in the diocese; that of the last fiscal year 1908 amounted to \$419.50. In view of that fact Father Odone boarded at the cathedral rectory without retribution for a number of years; and in return he rendered such assistance in the upper church or in chapels outside, as time and circumstances would permit. This lasted until February 24, 1907, when the pastor of the Italian parish was made completely independent of the cathedral by turning over a stated monthly sum for his board and lodgings. The sources of revenue for the Italian parish are those generally in vogue among Catholic congregations. The income derives largely from annual assessments levied from each member or family to the amount of at least \$6.00, from the regular collections taken up during the services, from the extraordinary collections made at the occasion of a special feast-day, from voluntary donations, or other similar means. The handling or administration of the funds was at first largely in the hands of Father Odone, assisted by the Rev. J. J. Lawler, rector of the cathedral, and the council of administration; since the establishment of the corporation it is done by the members of that body.

The services for the Italian Catholics of St. Paul are in all things equal to those that are held in other churches of the diocese, and throughout the country generally. The Mass is said for their convenience; the Sacraments or other rites are administered; and instructions are imparted upon the adults as well as the children. At first Holy Mass was said by Father Odone only on Sundays. It was usually a High Mass, during which a sermon was delivered; and at

the end the benediction with the Blessed Sacrament was imparted. As he had to assist often at the solemn Mass in the upper church, the services commenced at 9:00 o'clock in the morning. For some time, from February 1907 to January 1908, two Masses, a Low and a High Mass, were said, which practice was discontinued owing to the very small attendance at the first Mass. The regular hour for High Mass at present is 9.30 A. M.; the sacred music has been for some time past and still is furnished by an organist and several singers, who all belong to the congregation. For some Sundays, in the months of August and September 1908, Father Odone said an early Mass in the private dwelling of Mr. Anania Di Buci, near Phalen Creek, the better to accommodate the population of that settlement. The service was given up, because the attendance was so small, that it seemed scarcely worth the while to make any further efforts in that direction. Since November 1907 Mass is said regularly also on week days in the Italian chapel; it is followed by an instruction or pious reading, which lasts for about ten or fifteen minutes.

The Sacrament of Baptism is usually administered in the chapel of the Holy Redeemer on Sundays before the High Mass. The marriages are likewise solemnized there, either on Sunday or other special days, according to the wishes of the parties concerned. The same must be said of the funerals, which are held there with the solemnity and at the time desired by those interested. According to the parish books the number of baptisms administered from the year 1899 to 1909 inclusive were for each year: 15, 37, 32, 41, 43, 58, 54, 73, 79, 111, 77; the marriages solemnized for the same period were: 4, 5, 2, 6, 13, 11, 14, 16, 9, 10, 13; the funerals held during the same period were: 4, 7, 8, 11, 4, 22, 16, 20, 42, 23, 31. Confessions are heard usually on Saturday evenings, or also on Sunday mornings before Mass; the Holy Communion is distributed during the High Mass on Sundays.

The instructions imparted on the adults are usually contained in the sermons of the Sundays and feast-days of the year, or also in

the special discourses given at the time of a mission or for similar occasions. A more permanent form of inculcating the maxims of our holy religion, the duties of Christians, or also the practical rules and regulations of the parish, is found in the booklet, issued four times a year in the shape of a magazine, and known as the "Guida Pratica"; the first number appeared in April 1909. The children are instructed in the essentials of the Catholic religion or in the Catechism regularly on Sunday mornings either before or after Mass. For the last four or five years Father Odone has been helped in this work by a zealous and devoted woman, Miss Mary Doyle; and at present the Sisters of St. Joseph have charge of it. Special instructions are always given in preparation for the first Holy Communion and for Confirmation. The first Holy Communion was administered for the first time on the Ascension of Our Lord, May 24, 1900, to 11 children. The solemnity occurs as a rule every single year. The Sacrament of Confirmation was conferred for the first time in the chapel of the Holy Redeemer by His Grace, the Archbishop of St. Paul, on the feast of the Blessed Trinity, Sunday, June 18, 1905; the favour was bestowed on 24 children. Ordinarily, however, the children of the Italian parish are confirmed with those of the cathedral on Pentecost Sunday. Among the distinguished "ecclesiastics, that spoke words of religion to the Italian Catholics in their chapel, may be mentioned the Rt. Rev. John Shanley, late Bishop of Fargo, N. Dak.; the Rt. Rev. Jules Chatron, Bishop of Osaka, Japan; the Rt. Rev. Monsignor Antonini, of Rome, now Protonotary Apostolic; and His Grace, the Archbishop of St. Paul.

The ordinary feast-days, which occur during the ecclesiastical year, are all celebrated with the solemnity and usages customary in the United States. In addition to that the Catholics of the Italian parish of St. Paul are wont to display a special pomp on days of their own. Many of them, endowed as they are with an emotional character outside the ordinary, like to repeat the festivals, which they were accustomed to witness in their native villages of Italy.

The principal ones are those of the Holy Face of Lucca, of the Infant of Prague, of the Blessed Virgin under the title of Mount Carmel, the Defense, and the Holy Rosary, of St. Michael the Archangel, of St. Anthony of Padua, of St. Alexander Martyr, of St. Donatus Bishop and Martyr, of St. Rochus, of the Saints Cosmas and Damian, of St. Anthony Cacciottolo, of the Blessed Augustine Novelli, and of St. Benedetta Martyr. On such occasions a few members of the parish, with the approval of their pastor, constitute themselves into a committee of promoters, solicit the necessary funds, adorn the picture or statue of the Saint to be honoured, and arrange for the celebration of a solemn High Mass with the panegyric of their hero. The writer of this paper had several times the pleasure of taking part in such festivities either as sacred minister, or as celebrant, or also as "Predicatore della festa." By such means the Italian Catholics are brought to practice their religion by coming to church on Sunday; and care is taken to inculcate upon them, that such festivities alone do not make a good Catholic, but that the first requirement is a staunch devotion to God and to Christ, and the second a christian and virtuous life, such as was led by the Saint whom they honour in this special manner. And lest they forget that the first homage of a Catholic should be directed to Christ, the saviour and founder of the church, Father Odone preferred the title of the Most Holy Redeemer to any other, under Whose patronage he placed the little Italian chapel and the whole congregation that assembles in it.

A peculiar feature in the average parishes is the existence of a certain number of societies of either men or women; and this also is found in the Italian parish of St. Paul. On July 17, 1904, was organized a mutual benefit society for the Italian Catholics under the title of the Most Holy Redeemer and St. Anthony of Padua; the charter members amounted to 76 men, a few of whom were from the city of Minneapolis. Said society took a special pride in marching with banners and bands in the two monster parades that were held

on the occasion of the laying of the cornerstone of the new cathedral of St. Paul and of the pro-cathedral of Minneapolis, on Sunday, June 2, 1907, and Sunday, May 31, 1908, respectively. In November, 1904 was established a court of the order of Catholic Foresters for women; the new society was called the Court of Mount Carmel. A similar court was established for the men of the parish in March, 1910.

The center of the religious life of the Italian parish is still the chapel in the basement of the cathedral of St. Paul, to which access is had from the outside, on St. Peter Street. It is large and commodious, and suited temporarily to the needs of the congregation. Its measurements are 72 feet in length, 68 in width, and 13 in height; twelve pillars support the ceiling. The light penetrates through five windows; at night twelve gas jets may be used to dispel the darkness. Nothing is in this chapel, that makes any pretension to style or art; all things are of the simplest kind. There are three altars adorned with the necessary candlesticks and crucifixes, with a number of images or statues of Saints. Three of the paintings, those of St. Nicholas of Bari, of St. Lucia, and of St. Charles Borromeo, were painted by Father Odone in 1900, and graciously donated to the oratory. The chapel is sufficiently supplied with sacred vessels and vestments, such as are used in the various ecclesiastical functions. Many of these objects were donated by devoted Catholics, either Italian or non Italian. No need there is of mentioning their names; they are faithfully recorded in the books of the parish, and above all God knows them, and will reward them. The Catholic organization of the Knights of Columbus has recently taken up the protectorate of the Italian parish; the chapel was redecorated and supplied with electric lights at the expense of these staunch Catholics. At the left corner of the chapel, i. e., on the gospel side of the altar, there is a sacristy of sufficient size for all practical purposes.

The Italian Catholics worship with true devotion their God and their Saints in the humble basement chapel of the cathedral. They can satisfy there the religious aspirations of their hearts; but it is quite

natural that they should wish to have a church of their own, such as is the case with nearly all the Catholics of the various races in St. Paul. For a number of years past discussions have been held on that subject. On the first of August, 1909, a committee for the new church was formed; it consists of Messrs. Angelo Goduto, Leonardo Vannella fu Ludovico, and Francesco Di Joja. Up to the present, no final results have come from all this; the endeavours, however, represent a continuity of efforts to attain the desired goal. If so far no decision has been reached, the reason must be sought first in the necessarily heavy expenditure to be incurred in a project of that kind, and second in the circumstance that it is difficult to secure a desirable location, which would satisfy the needs or correspond to the wishes of all the Italian Catholics scattered over a wide area in the city. Let us hope, that the Italian Catholics will soon have a temple of their own to the honour of God, to the glory of the fair name of Italy.

St. Paul, April, 1910.

FRANCIS J. SCHAEFER,
The St. Paul Seminary.

CHRONICLE
OF
CURRENT EVENTS.

Note A summary of events interesting to Catholics in the Northwest, which have occurred since the preceding issue of the *Acta et Dicta*.

SILVER JUBILEE OF REV. PATRICK O'NEILL.

On June 24, 1909, the Rev. Patrick O'Neill, pastor of the parish of St. Michael, West St. Paul, celebrated the twenty-fifth anniversary of his ordination to the Priesthood. The jubilee festivities were brought to a close by a reception at the West Side Club where the Rev. Jubilarian was presented with a substantial purse by his parishioners.

LAYING OF THE CORNERSTONE OF THE CHURCH OF ST. MARY, MINNEISKA, MINN.

This event occurred on June 24, 1909. The ceremony was performed by Rev. N. Schmitz of Rollinstone, assisted by Rev. P. J. Gallagher of Winona who preached a sermon in English, Rev. John Meier of Winona who preached in German, and by the pastor, Rev. C. Koegel.

SILVER JUBILEE OF REV. SEBASTIAN SCHELS, O. S. B., OF ADRIAN, MINN.

The Rev. Sebastian Schels, O. S. B., pastor of the Church of St. Adrian, Adrian, Minn., celebrated his silver jubilee on June 29, 1909. The sermon was delivered by the Rev. Father Clemens, O. S. B., of Bismarck, N. D.

DEDICATION OF THE CHURCH OF SAINTS PETER AND PAUL, MEADOW, S. D.

On June 29, 1909, the Rev. J. Frei of Lemmon, S. D., blessed the new church in the recently established parish of Meadow, of which the Rev. Charles Virnig is the pastor.

SILVER JUBILEE OF THE PARISH OF THE SACRED HEART, GLEN ULLIN, N. D.

The parish of the Sacred Heart, Glen Ullin, N. D., observed its twenty-fifth anniversary on July 14, 1909. The celebrant of the Solemn High Mass was the Rev. Martin Schmitt, O. S. B.; Deacon, the Rev. Adolph Dingmann, O. S. B.; Subdeacon, the Rev. Anselm Orthmann, O. S. B.; the sermon was delivered by the Rt. Rev. Vincent Wehrle, Abbott of St. Mary's Abbey, Richardton, N. D.

The parish was founded in 1884, when the Rev. Martin Schmitt, O. S. B., now in Meire Grove, Minn., said Mass in Glen Ullin for the first time; ever since it has been administered by Fathers of the Benedictine Order, with the exception of the years 1891-95, when diocesan priests were in charge of it.

THIRTIETH ANNIVERSARY OF THE FOUNDING OF DE GRAFF, MINN.

This anniversary was observed on July 14, 1909. The sermon at the Solemn High Mass was delivered by the Most Reverend Archbishop Ireland. The afternoon was devoted to games and sports of all kinds. In the evening there was a band concert followed by an open air meeting at which addresses were delivered by Hon. Thomas P. Ferry, a son of one of De Graff's oldest settlers; Mayor Bresnahan; Vincent McNellis; J. C. Collins of Benson; Rev. P. Kenny of Northfield; Rev. T. J. Gibbons of St. Paul; Rev. W. P. Walsh, the pastor of the parish; J. O'Donnell, who read a history of the Clontarf Colony prepared by Joseph McDermott; and Archbishop Ireland who urged the people to stay on their farms and be truly independent. At the Memorial Service on the following day the Archbishop of St. Paul spoke feelingly to the congregation of the duty they owe to the dead.

LAYING OF THE CORNERSTONE OF THE CHURCH OF ST.
ANDREW, FAIRFAX, MINN.

On July 20, 1909, the cornerstone of the new church at Fairfax was laid with appropriate ceremonies. Rev. John Goergen is the pastor.

DEDICATION OF THE CHURCH OF ST. MARY, CLEAR
LAKE, S. D.

The new church of St. Mary at Clear Lake, S. D., was dedicated on July 22, 1909, in the presence of a large concourse of people. The Rev. Terence Slattery is the pastor.

DEDICATION OF THE CHURCH OF ST. CATHERINE, LU-
VERNE, MINN.

The new Church of St. Catherine, Luverne, Minn., of which the Rev. Dominic Mangan is pastor, was dedicated on August 18, 1909. The Rev. Sebastian Schels of Adrian celebrated Solemn High Mass, with Rev. O. Zachmann of St. James, Deacon, and Rev. J. Mangan of Pipestone, Subdeacon. The sermon was preached by the Rev. W. E. F. Griffin of Ellsworth. The church cost about \$20,000.

DEDICATION OF THE ACADEMY OF ST. MARY OF THE
LAKE.

On August 24, 1909, the new Academy of St. Mary of the Lake, situated at Devil's Lake, N. D., was dedicated by the Very Rev. Thomas Egan, Administrator of the Diocese of Fargo, at the close of the Solemn High Mass which he celebrated, assisted by a number of the priests of the Diocese. The Academy is in charge of the Sisters of Mercy who have a splendid hospital adjoining it. The cornerstone of the Academy was laid on July 9, 1908.

ST. JAMES ORPHANAGE, DULUTH, MINN.

The cornerstone of the St. James Orphanage, Duluth, was laid by Bishop McGolrick on September 5, 1909. After the ceremony the Bishop preached a sermon on Christian Charity. The new building will cost about \$120,000. The site contains forty acres of land and was purchased by the Bishop shortly after his arrival in Duluth.

JUBILEE OF REV. A. OGULIN OF ST. PAUL, MINN.

The twenty-fifth anniversary of the ordination of the Rev. Anthony Ogulin, pastor of the parish of St. Bernard, St. Paul, Minn., was observed on September 21, 1909. Solemn High Mass was celebrated by the Rev. Jubilarian; and a sermon appropriate to the occasion was preached by the Rev. P. M. Jung, pastor of the Church of St. Matthew. Right Rev. Bishop Trobec of St. Cloud, Mgr. A. Plut of Shakopee and a large number of priests were present in the sanctuary.

Father Ogulin was born in February, 1862, at Semic in Krain, Austria. He completed his classical studies at Rudolfswerth in his native land; and came to America in 1880 and entered St. Francis Seminary, Milwaukee, Wis. He was ordained by Archbishop Ireland on September 19, 1884, and appointed pastor of the parish of Heron Lake, Minn., where he remained four years. From 1888 to 1890, he was in charge of the parish of St. Peter. Since 1890 he has been pastor of the parish of St. Bernard, St. Paul, Minn.

ELECTION OF THE MOTHER GENERAL OF THE SISTERS
OF NOTRE DAME.

On October 6, 1909, the representatives of the Sisters of Notre Dame, assembled in Munich, Bavaria, chose Sister Mary Bruno Thoma for their Mother General. She enjoys a wide reputation in matters of school and education, and was Superioress in Rosenheim, Bavaria, before her elevation to the highest post in the order.

LAYING OF THE CORNERSTONE OF THE CHURCH OF ST.
BRIDGET, FOLEY, MINN.

On October 10, 1909, the cornerstone of the new church of St. Bridget at Foley, Minn., was laid by the Rt. Rev. James Trobec, Bishop of St. Cloud. The Rev. J. Kitowski is the pastor.

BLESSING OF THE PAROCHIAL SCHOOL, HOVEN, S. D.

On October 13, 1909, the Rt. Rev. Msgr. H. Mensing of Webster, S. D., blessed the new school of St. Bernard's parish, Hoven, S. D. He was the Celebrant of the Solemn High Mass; the sermons in German and English were delivered by the Rev. J. Weber of Salem, S. D., and the Rev. D. Desmond of Huron, S. D., respectively. The Rev. A. C. Helmbrecht is the pastor.

JUBILEE OF REV. J. M. SOLNCE, ST. PAUL, MINN.

The silver Jubilee of Rev. J. M. Solnce, pastor of the parish of St. Agnes, was celebrated on October 17, 1909, by a solemn High Mass at which the Rev. Jubilarian officiated. The sermon was preached by his predecessor in the parish, the Right Reverend James Trobec, Bishop of St. Cloud.

Father Solnce was born in Austria in 1861. He studied Classics and Philosophy in Laibach and completed his preparation for the Priesthood at St. Francis Seminary, Milwaukee, Wis., where he was ordained June 24, 1884. He labored in the parishes of Wabasha, New Ulm, Hokah, Owatonna, St. Matthew (St. Paul), prior to his coming to his present charge.

CHURCH OF ST. AGNES, ST. PAUL, MINN.

The jubilee of Father Solnce was observed on the day on which the cornerstone of the new Church of St. Agnes was laid. The ceremony

was performed by Bishop Trobec; and the sermon was delivered by Archbishop Ireland.

SILVER JUBILEE OF THE RT. REV. MONSIGNOR HENRY MENSING, WEBSTER, S. D.

A unique celebration was held in Webster, S. D., on October 26, 1909. Rt. Rev. Monsignor Henry Mensing, Rector of St. Otto's church, observed the twenty-fifth anniversary of his ordination to the priesthood, and the twenty-fifth anniversary of his appointment to the parish of Webster, in which he has laboured without interruption; at the same time the parish looked back to twenty-five years of its existence. The Rt. Rev. Jubilarian was Celebrant of the Solemn High Mass held in the morning; the sermons were given by the Rev. D. Desmond of Huron, S. D., and the Rev. A. C. Helmbrecht of Hoven, S. D. The Rt. Rev. Msgr. G. Sheehan of Elkton, S. D., and many other priests occupied seats in the sanctuary, or else took part in the services.

PARISH OF ST. MARY, BELVIDERE, MINN.

The golden jubilee of the parish of St. Mary, Belvidere, Minn., was celebrated on October 28, 1909. The Rev. John Meier of Winona, first resident pastor of the parish, officiated at the Solemn High Mass with Rev. J. Reiland of Parkston, S. D., Deacon and Rev. C. J. Weber of Superior, Wis., Subdeacon. Rev. J. H. Gaughan of Red Wing, preached in English; and Rev. M. Goevert of Norwood, in German.

The parish was founded by Rev. Felix Tissot who was followed by Rev. C. J. Knauf and the Right Rev. J. N. Stariha, first Bishop of Lead, S. D., who built the church. The present pastor is Rev. J. H. Leydeckers. Five priests claim the parish as their native place.

DEDICATION OF THE CHURCH OF ST. HUBERTUS, ST.
HUBERTUS, MINN.

On November 6, 1909, the Rt. Rev. James Trobec, Bishop of St. Cloud, dedicated the new church of St. Hubertus, near Wadena, Minn. The English sermon was delivered by the Rt. Rev. Bishop, and the discourse in German by the Rev. F. Wiechmann, pastor of Bluffton, Minn., who attends to the mission of St. Hubertus.

DEDICATION OF THE CHURCH OF ST. JOSEPH, MIES-
VILLE, MINN.

On Sunday, November 7, 1909, His Grace, the Archbishop of St. Paul, dedicated the new church in the parish of Miesville, Minn., of which the Rev. John J. Mies is the pastor.

PARISH OF THE MOST HOLY REDEEMER, MARSHALL,
MINN.

The silver jubilee of this parish was observed on November 25, 1909. Rev. Thomas Welch of St. Paul, a native of the parish, celebrated the Mass assisted by Rev. J. Cummiskey of Rochester as Deacon and Rev. H. A. Van Walleghe of Ghent as Subdeacon. The sermon was preached by Father Cummiskey. The Rev. Joseph Guillot is the present pastor of the parish.

LAYING OF THE CORNERSTONE OF THE CHURCH OF THE
BLESSED VIRGIN, NEW TRIER, MINN.

On Thanksgiving day, November 25, 1909, the Rt. Rev. James Trobec, Bishop of St. Cloud, laid the cornerstone of the new church in New Trier, Minn. The Celebrant of the Solemn High Mass was the

Rev. Leopold Haas of Glencoe, formerly Rector of the parish; the sermon was delivered by the Rt. Rev. Bishop. The Rev. N. Stubinitzky is the pastor.

TWENTIETH ANNIVERSARY OF BISHOP MCGOLRICK'S CONSECRATION.

The Right Reverend James McGolrick of Duluth, Minn., celebrated the twentieth anniversary of his consecration on December 8, 1909, at the Church of the Immaculate Conception, Minneapolis, of which he was pastor for twenty-two years. In the evening a reception was tendered him by Hennepin Council, Knights of Columbus, at their club rooms.

On December 27, a similar function took place in Duluth. The Right Reverend Bishop celebrated Pontifical Mass in his Cathedral on that occasion; and the sermon was preached by the Right Reverend A. F. Schinner, Bishop of Superior, Wis. In the evening the Bishop's Club gave a dinner in his honor; and at the reception which followed he was presented with a purse of \$7,000 on behalf of the citizens of Duluth, irrespective of class or creed. The Bishop donated this amount to the St. James Orphanage, Duluth.

REV. JAMES O'REILLY NAMED BISHOP OF FARGO, N. D.

On December 14, 1909, Rev. James O'Reilly, pastor of the parish of St. Anthony, Minneapolis, was named Bishop of Fargo, in succession to the late Bishop Shanley, by the Consistorial Congregation. On the following day His Holiness, Pope Pius X, ratified the appointment.

Father O'Reilly was born in Ireland in 1855; and was ordained at All Hallow's College, Dublin, in 1881. He was pastor of the parishes of Lake City and of Stillwater before coming to Minneapolis twenty years ago.

GOLDEN JUBILEE OF THE PARISH OF ST. WENDELIN, LUXEMBURG, MINN.

The fiftieth anniversary of the founding of the parish at Luxemburg, Stearns Co., Minn., was fittingly observed on December 16, 1909. As a preparation for the solemnity, the members of the parish listened to a series of instructions given during a mission by the Franciscan Father Francis Haase of Joliet, Ill., and approached the Holy Sacraments. On the day of the feast Pontifical High Mass was celebrated by the Rt. Rev. James Trobec, Bishop of St. Cloud, assisted by the Rt. Rev. Msgr. Edward J. Nagl of St. Augusta, Minn., Vicar General of the diocese, and a number of other priests. The sermon was preached by Msgr. Nagl.

The parish of St. Wendelin owes its origin to the Benedictine Fathers, who, from St. Cloud or from Collegeville, visited the Catholic settlers in Stearns Co.; it was organized in 1859, when a church was built by the Rev. Ansgar Frauendorfer, O. S. B., and placed under the patronage of St. Wendelin. The construction of the present church, built of granite, was commenced in 1872 by the Rev. Valentine Stimmler, O. S. B. The Benedictine Fathers retained charge of the congregation until the year 1893, when the first diocesan priest, the Rev. Isidore Hengarten, was appointed to it by the late Bishop Zardetti. The present pastor is the Rev. Hubert Gundermann.

DEDICATION OF THE CHURCH OF ST. LOUIS, ST. PAUL, MINN.

The new Church of St. Louis, erected by the French Catholics of the city of St. Paul, was dedicated to the service of God on December 19, 1909. The ceremony was performed by the Most Reverend Archbishop Ireland assisted by Rev. J. J. Lawler, pastor of the Cathedral, Rev. Father Gregory, O. S. B., pastor of the Church of the Assumption and Rev. Paul Rulquin, pastor of the parish of St. Louis.

Solemn Pontifical Mass was then celebrated by the Most Reverend Archbishop Langevin, O. M. I., of St. Boniface, Manitoba, with Rev. P. R. Heffron, D. D., of St. Paul Seminary, as Assistant Priest, Rev. P. M. Jung of St. Matthew's parish, as Deacon and Rev. F. Ries, S. M. of St. Louis parish, as Subdeacon. Rev. F. Schaefer of St. Paul Seminary was Master of Ceremonies. The sermon was delivered by Archbishop Ireland who dwelt on the presence of God in Catholic churches as a reason for the erection of beautiful temples in His honor. He gave a history of the French Catholics in St. Paul from the day in 1842 on which they built the first Chapel of St. Paul until the present.

In the evening after Vespers, a sacred concert was given, following which the Most Reverend Archbishop of St. Boniface delivered a sermon in French in which he exhorted his hearers to preserve their Faith and Nationality as their most precious heritage. Solemn Benediction of the Most Blessed Sacrament brought the services to a fitting close.

The Church of St. Louis is an adaptation of a style of architecture common in the seventeenth century during the period of the colonization of Canada by the French. It is 107 feet long and 60 wide, with a sanctuary 24 by 30. Its seating capacity is 650, but whenever necessary it can be made to accommodate 1,000. In the rear there is a chapel with a seating capacity of 150, which was blessed on October 24. It contains a miniature reproduction of the Grotto of Lourdes.

The whole edifice is of pressed brick with Bedford stone trimmings and cost about \$50,000. The new brick parochial residence which was erected simultaneously with the Church cost about \$10,000.

SILVER JUBILEE OF REV. P. R. HEFFRON, D. D., ST. PAUL SEMINARY.

On December 22, 1909, the Rev. P. R. Heffron, D. D., Rector of the St. Paul Seminary, celebrated the twenty-fifth anniversary of his ordination to the priesthood. Solemn High Mass was sung in St. Mary's Chapel by the Rev. Jubilarian; and the sermon was preached by the

Most Rev. Archbishop. In the evening the students of the Seminary gave a program of vocal and instrumental selections in the Aula Maxima followed by the reading of two congratulatory addresses, one in Latin, the other in English, to which Dr. Heffron responded, thanking them for the good wishes of which he had been the recipient.

RIGHT REVEREND J. N. STARIHA, D. D., HONORED BY
THE POPE.

About New Years word was received in St. Paul that the Right Reverend John N. Stariha, D. D., who resigned the Bishopric of Lead, S. D., in March, 1909, on account of ill health, had been appointed by Pope Pius X Titular Archbishop of Antipatride in Palestine. Since his resignation Archbishop Stariha has resided in his native Diocese of Laibach, Austria.

CREATION OF TWO NEW DIOCESES IN THE PROVINCE
OF ST. PAUL.

On the recommendation of the Archbishop and Bishops of the Ecclesiastical Province of St. Paul, Pope Pius X approved the erection of two new Dioceses within the limits of the Province on January 7, 1910. The Diocese of Crookston comprises all that part of Minnesota west of the easterly boundaries of Hubbard and Beltrami counties and north of the southerly boundaries of Clay, Becker and Hubbard counties. The Diocese of Bismarck takes in all the State of North Dakota west of the easterly boundaries of Emmons, Burleigh, McLean and Ward counties. The new Episcopal Sees will be at Crookston and Bismarck respectively.

REV. J. J. LAWLER APPOINTED AUXILIARY-BISHOP OF
ST. PAUL.

On February 3, 1910, the Consistorial Congregation nominated

Rev. J. J. Lawler, pastor of the Cathedral, Auxiliary-Bishop of St. Paul. The nomination was ratified on the following day by His Holiness Pope Pius X.

Father Lawler was born at Rochester, Minn., in 1862. He studied in the St. Francis Seminary, Milwaukee, Wis., and in the University of Louvain, Belgium, and was ordained a priest in 1885. For a year he was Professor at the College of St. Thomas, whence he was transferred to the pastorate of the parish of St. Luke. In September, 1896, he became pastor of the Cathedral where he has since labored.

ST. BERNARD'S HALL, AVOCA, MINN.

On February 12, 1910, fire from a defective chimney destroyed St. Bernard's Hall at Avoca, Minn. The building was erected in 1879 by Archbishop Ireland, and in 1884 it was given to the Sisters of St. Joseph who, under contract with the United States Government, opened a school for Indian girls from the reservation in South Dakota. On the expiration of the contract the Sisters opened a school for small boys.

REV. P. R. HEFFRON, D. D., APPOINTED BISHOP OF WINONA, MINN.

On March 3, 1910, Very Rev. P. R. Heffron, Rector of the St. Paul Seminary, was appointed Bishop of Winona by the Consistorial Congregation. His Holiness Pope Pius X ratified the nomination on March 4.

Father Heffron was born in New York City in 1860. He came west with his parents who finally settled near Rochester, Minn. He was ordained to the Priesthood at the Grand Seminary, Montreal, December 22, 1884. He was for a while Professor in the College of St. Thomas; and succeeded Bishop Shanley as pastor of the Cathedral parish, St. Paul, in 1889. In 1896 he was appointed Vice-Rector of

the St. Paul Seminary; and was made Rector the following year on the death of Right Rev. Mgr. L. Caillet.

NOMINATION OF BISHOPS CORBETT, WEHRLE, AND BUSCH.

On April 8, 1910, the Pope ratified the nominations made by the Consistorial Congregation on April 7 for the new Sees of Crookston, Minn., and Bismarck, North Dakota, and for the vacant See of Lead, South Dakota. The Rev. Timothy Corbett, pastor of the Cathedral of the Sacred Heart, Duluth, Minn., was appointed Bishop of Crookston; Right Rev. Abbot Vincent Wehrle, O. S. B., of St. Mary's Abbey, Richardton, N. D., was named Bishop of Bismarck; and Rev. Joseph F. Busch, Superior of the Diocesan Missionary Band, Excelsior, Minn., was made Bishop of Lead.

DEDICATION OF THE CHURCH AT BOWLUS, MINN.

On Sunday, May 8, 1910, the Rt. Rev. James Trobec, Bishop of St. Cloud, blessed the new church of the parish of Bowlus, Morrison County, Minnesota, made an address in English to the congregation, and sang a Pontifical High Mass. He was assisted by Fathers Brenney of St. Anna, Plachta of Royalton, Welp of Little Falls, and Janski of North Prairie; the last named has charge of the new mission.

CHURCH OF ST. ADALBERT, ST. PAUL, MINN.

The ceremony of laying the corner-stone of the new Polish Church of St. Adalbert, Charles and Gaultier streets, St. Paul, Minn., was performed by Most Reverend Archbishop Ireland on May 8, 1910. His Grace was assisted by the Right Reverend Mgr. A. D. Majer, pastor of the parish, and a large number of priests.

At the conclusion of the ceremony the Most Reverend Archbishop preached a sermon in which he praised the devotion of the Polish people to the Catholic Church not only in this country but in their fatherland. The new church will cost about \$60,000; and will be ready for occupancy in November.

CONSECRATION OF THE CHURCH OF THE SACRED HEART, FREEPORT, MINN.

On Pentecost Monday, May 16, 1910, the Rt. Rev. James Trobec, Bishop of St. Cloud, consecrated the new church of the Sacred Heart of Freeport, Minn. The ceremonies of the consecration commenced at 7:30 A. M., and were followed by the Pontifical High Mass. The bishop was assisted by the Rev. Stephen Koefler, O. S. B., the pastor of the place, and by a number of priests and clerics of St. John's, Collegeville, Minn. Owing to the length of the services no sermon was given, but the bishop spoke words of congratulation and encouragement to the congregation.

The present beautiful structure was erected on the site of the former church, which was destroyed by fire in 1905. In 1906 the basement was built, and used for services during several years; the superstructure was commenced in 1908, and completed in the summer of 1909. Owing to the generosity of the parishioners, the labours and the zeal of the reverend pastor, the building was soon paid for, and thus there was no obstacle to its consecration.

FATHER SCHAEFER APPOINTED RECTOR OF THE ST. PAUL SEMINARY.

On May 17, 1910, the Reverend Francis J. Schaefer, D. D., Ph. D., was appointed Rector of the St. Paul Seminary in succession to the Right Reverend P. R. Heffron, D. D., Bishop of Winona, Minn.

Dr. Schaefer was born on April 3, 1869, at Kuellstedt, Province of Saxony, Kingdom of Prussia, Germany. In 1882 he left the elementary school of his native village and entered the College at Dingelstedt, where he remained one year. From 1883 to 1892 he attended the College of the Propaganda, Rome, where he followed the courses in the Classics, Philosophy and Theology. He was ordained to the priesthood October 28, 1891. The two following years were devoted to post-graduate work at the Catholic Institute, Paris. At the opening of the St. Paul Seminary, in September, 1894, he was appointed Professor of Church History and New Testament Greek. Later on he taught classes in German and Patrology. He is, likewise, the official Master of Ceremonies on all important occasions. When the St. Paul Catholic Historical Society was organized in April, 1905, Father Schaefer was elected president—a position he still holds.

FATHER REARDON APPOINTED DIRECTOR OF THE DIOCEAN MISSION BAND.

The Rev. James M. Reardon, professor of the St. Paul Seminary, has been appointed director of the diocesan mission band, succeeding the Rt. Rev. Joseph F. Busch, recently created bishop of Lead, S. D. Father Reardon is the Secretary and Librarian of the St. Paul Catholic Historical Society.

SILVER JUBILEE OF THE CHURCH OF THE HOLY ANGELS, THE PRO-CATHEDRAL OF ST. CLOUD, MINN.

The Cathedral parish of St. Cloud, Minn., observed the twenty-fifth anniversary of the erection of its church edifice, dedicated to the Holy Angels, on Sunday, September 12, 1909. Pontifical High Mass was celebrated by the Rt. Rev. James Trobec, Bishop of St. Cloud, assisted by the Rt. Rev. Msgr. Edward Nagl, Vicar General of the diocese, and others. The sermon was delivered by His Grace, the Most Reverend Archbishop of St. Paul; the text of it is given below in

full. The Rt. Rev. Peter Engel, O. S. B., Abbot of St. John's Abbey, Collegeville, Minn., and several other ecclesiastics, were present in the sanctuary. The celebration was under the direction of the Rev. Leo Gans, J. C. D., the present Rector of the Cathedral parish.

The construction of the present Cathedral church of St. Cloud was commenced in 1883, and was completed in the fall of the following year; the first solemn services were held in it on the first Sunday of Advent of that year. Before that the church of the Immaculate Conception served as the Pro-Cathedral, ever since Rt. Rev. Rupert Seidenbusch was appointed Vicar Apostolic of Northern Minnesota in 1875.

THE SERMON.

"Remember the days of old; think upon every generation; ask thy father, and he will declare to thee; thy elders and they will tell thee." Deuter. XXXII 7.

The theme upon which I am bidden to speak is the Cathedral of the Diocese of St. Cloud. Twenty-five years ago it is, since the Vicar-Apostolic of Northern Minnesota, Right Rev. Rupert Seidenbusch, blessed its foundation stones, and amid chants of praise and prayer invoked divine consecration upon its forthcoming walls and vaulted spaces, and divine favors upon the worshippers, who, in the passage of time, were to kneel before its altars and hearken to the sacred truths speeding from its chancel-railings. A quarter of a century! Meanwhile much has been said and done within the Cathedral of St. Cloud for the uplifting of souls towards the life of the Almighty God. Rich and sweet the memories which its every part revives, as we recall the many who have passed through its portals, some to return in coming years, some never to re-enter its enclosures; and consoling and enlivening the visions of the mysterious communings of earth with Heaven which it is yet allotted to witness. It is a holy and wholesome thought to keep the twenty-fifth anniversary of the beginnings of the Cathedral, to honor its past, to salute its future, to inhale into our souls inspirations and influences poured out in copious wealth whether by the remembrances of the past, or the visions of the future.

Let me, however, instead of musing long over the immediate sphere of religious work to which the noble edifice is dedicated, take it in the broader meaning to which its name Cathedral entitles it, in the wider field of religious activity which comes to it as its particular inheritance through its ownership of the chair of authority upon which the bishop of the Diocese is enthroned, whence he rules over the whole flock entrusted to his charge, over the whole diocese of which he is the prince and spiritual guide.

A Cathedral differs vastly from a parish church—the latter ministering to and symbolizing the parish, the former ministering to and symbolizing the diocese, the aggregation of many parishes—to all of which the Cathedral is the spiritual debtor, of all of which it gathers into itself the privileges and the glories. It is not the Parish of the Holy Angels that unfolds to my eyes this morning its annals and its promises: it is the Diocese of St. Cloud.

The Diocese of St. Cloud! I am its contemporary—a distinction which no other priest or bishop of Minnesota, I believe, is today allowed to take to himself, to which very few laymen, Catholics or non-Catholics, may lay claim. Alas! the early tillers of the vineyard have departed. It is painful to look backward; the ranks so replete with sturdy leaders and loyal followers are woefully reduced, when not totally blotted out. The waste opens before me: I dare not summon names; for, I fear, again and again no answer will be heard. I knew the Diocese of St. Cloud in its birth-throes—when within its borders the Church was counting its priesthood by the one valiant missionary, Father Francis Pierz, and its laity consisted of groups of converted Chippewas and some scattered explorers and traders. And knowing it from its earliest coming into religion and civilization, knowing the toils and hardships of its pioneer workers, priests and laymen, their ardent faith and sterling attributes of mind and heart, I admire the Diocese of St. Cloud in its heroic beginnings, as I admire and love it in its present matured form, in the graces of its future development.

The Diocese of St. Cloud is typical of the innate power of growth of the Catholic Church, wherever it lives and moves free and unfettered. It is typical of the Church in America, of what may be always expected from the Church, when conditions, such as America affords, are allotted to it. There are precious teachings in the story of the Diocese of St. Cloud.

It is not very long ago that the first chapel for Catholic worship was erected within the territory of the diocese, in the village of Sauk Rapids. It was in the year 1854. The chapel was small and was built of rough-hewn timber. The priest who directed its construction was Rev. Francis Pierz, missionary among the Chippewas, whose residence, if the ever-wandering apostle could have been said to have a residence, was the semi-savage village of Crow Wing. The first chapel seen where the City of St. Cloud now rises, was built under the supervision of the Benedictine Fathers in 1856. That, too, was a modest structure, well fitted to represent both the newness of the country and the paucity of numbers and the poverty of the settlers. It had cost the sum of eight hundred and fifty dollars. This chapel was the embryo that was to grow and expand into the Cathedral of St. Cloud. Let us believe that Providence, often mysterious in its ways, had part in the act of the pioneer who upon the territory first spoke the name, St. Cloud, however unconscious he was of the significance of the name, of the fact that he was then and there placing the future diocese under the patronage of a holy hermit of early Christian ages, one of those heroes of the supernatural life whose names are inscribed on the Church's roll of fame.

From 1854 and 1856 to 1875 Catholicity had so developed in Minnesota that, in this latter year, the northern portion of the State was, by decree of the Holy See, set off into a vicariate apostolic—the Right Rev. Rupert Seidenbusch becoming the Vicar and choosing the City of St. Cloud as his place of residence. In the year, 1889, further growth of Catholicity caused the division of the vicariate into two dioceses, that of Duluth and that of St. Cloud, Rt. Rev. Otto Zardetti becoming the first bishop of St. Cloud.

We are in the year 1909, fifty-five years from the time when the log cabin at Sauk Rapids was the only Catholic chapel within the territory of the present diocese. Only fifty-five years—the survivors of olden times will say, it is as yesterday—and what is there to be seen? I rehearse the report printed in the Catholic Directory of January, 1909. Territorially, the Diocese of St. Cloud comprises 12,251 square miles, out of the 84,000 square miles of the State of Minnesota. Within those 12,251 square miles we find a bishop; a mitred abbot; 128 priests; 121 churches and chapels; a monastery with 94 priests in different dioceses under its jurisdiction; a college, one of the most notable of the land, harboring 301 students; one sisterhood, that of St. Benedict with a membership of 420, two others with a membership of 53; two academies or boarding schools for young girls with 183 pupils; 26 parochial schools with an enrollment of 4,000 pupils; an orphan asylum housing 130 children; 4 hospitals; a home for the aged; a total Catholic population of at least 63,000.

Fifty-five years since the days of the cabin-chapel at Sauk Rapids! The Almighty has wrought here wonderful things. The Church has blossomed through forests and over prairies. Let us be glad and rejoice: all praise to Him in Whose name and through Whose favor such miracles of power and grace have come to pass!

A bald enumeration is insufficient to reveal realities. I should be able to picture the grandeur of the temples, the elegance of the homes of learning and of charity: I should be able to count the vast sums of money contributed to the service of religion by whole-souled Catholic generosity; I should be able, what angels alone can do—to unveil in their divine brilliancy the christian faith, the christian hope, the christian charity, scintillations from the throne of the Being All-perfect, which underlay and inspired those material workings to receive back through their agencies enhanced purity and splendor.

What I seek to emphasize is the vitality of the Catholic Church when working of her innate power in obedience to her divine commission, as, assuredly, she is allowed to do upon the freedom-giving

soil of America. "Go teach all nations," once said the Incarnate God "and behold I am with you all days even unto the consummation of the world." This her charter: this her guarantee of life and growth.

"Behold I am with you." In the Church, Christ is ever the chief worker; without Him but little is accomplished in the up-building of the supernatural kingdom. "Unless the Lord build the house, they labor in vain who build it: unless the Lord keep the city, he watcheth in vain who keepeth it." Yet the human worker has his place. Earnest human co-operation is asked for. Where this co-operation fails, usually the work of the Lord ceases: the measure of plentifulness in which it is given is the measure of the influx of divine grace and power.

Let us pay tribute to the human element in the work done within the Diocese of St. Cloud. There were those who co-operated in their might with the divine worker in spreading over this region the folds of the tabernacle, who lent themselves unreservedly to the task, which in the designs of Heaven is accomplished by God and man together—the task of building up in souls, the Kingdom of the skies.

First in time, as first in zeal and in the output of energy, was the great missionary of Northern Minnesota, Francis Pierz. Francis Pierz was a wonderful man: too little is he known by those who have since entered into the inheritance he had bequeathed to them. A native of Carniola, in Austria, he had there acquired fame as an apostle and a scholar before he dreamt of greater and more blessed work among the Indians of America. At first among the Chippewas of Northern Michigan, next among those of Minnesota, he labored for their conversion with constancy unremitting, with disinterestedness and self-sacrifice most unreserved—with results plainly shown in the general ascendancy he had gained over those children of the forest, still visible, markedly so, in the enduring christian faith of multitudes of our present-day Chippewas. He it was who ministered to the spiritual wants of the white-faced pioneers, traders or searchers of homes, when no other priest was within scores of miles; he it was who aware of the wealth hidden in the soil of Stearns County, un-

dertook to make of this region a garden of Catholicity and with might and main worked to bring hither Catholic settlers. Wielding a facile pen, gifted with poetic fancy, skilled in description, he filled week after week, the columns of German papers in America and in Europe with vivid picturings of the region, beckoning hither all who craved for happy homes, who foresaw in the cultivation of the land prosperity for themselves and their children. At the call of Father Pierz there came crowds of settlers, sturdy sons of Rheinland, Westphalia and Bavaria, until a new Germany arose in Stearns County—a new Germany permeated to the core with that strong Catholic faith and energy racy of the Catholic populations of those historic provinces of olden Germany.

The founder of the Church in Stearns County, and, as such, the founder of the Diocese of St. Cloud, is Francis Pierz. Somewhere near the Cathedral there should be built to him a monument to perpetuate his venerable name.

Father Pierz began the work of the Church in Stearns County. Soon Benedictine Fathers came to his help. In 1856 Father Demetrius de Marogna, Cornelius Wittmann and Bruno Riss were in St. Cloud, called there by Rt. Rev. Joseph Cretin, first Bishop of St. Paul. Quickly other members of the order followed in their footsteps, the number increasing year by year, until Benedictines were counted by the score and Stearns County revelled in the zeal of their spiritual ministrations, in the magnificence of the churches and schools with which their labors were endowing it. The news, spread far and wide, that Benedictines were established in Northern Minnesota, hastened the influx of immigration first set in motion by Father Pierz; colonists, axe in hand, thronged the forests; the wilderness rejoiced in its tens of hundreds of homes; Benedictines were everywhere, traveling hither and thither, over unhewn pathways, on foot, bearing vestments and chalice on their shoulders, saying Mass in rude cabins, under the shade of oak or elm—nourishing souls with the bread of life, bracing fainting hearts to hopeful patience amid

the loneliness and privations of early settlement. Almost immediately after their coming, before there was assurance of the morrow's bread for masters or pupils, the Benedictine opened schools—the first school in Stearns county was taught personally by Father Wittmann—they laid the foundation of a college, so bold their courage, so enlightened their zeal, so deep their trust in God and in the fertile fields of Minnesota. Nor was Stearns county the only scene of the missionary labors of the Benedictines: they were in St. Paul, in Scott and Carver counties; and there, as in Stearns at a time when priests were rare, when otherwise colonists were deprived, except at long intervals, of Mass and Sacraments. What Catholicity in Minnesota, especially in Stearns county, owes to the Sons of St. Benedict, is not to be told within the limited compass of a sermon. My purpose is to recall in brief, but grateful, words, their services to religion, to prove to them that amid present triumphs their part in the early toils of the battle-field are not and will not be forgotten.

Apostles, too, they were, the pioneer immigrants, men and women, who had the fortitude of soul needed to face the wilderness, who had brought with them, so embedded in depths of mind and heart, that it was nothing less than a part of their very nature, the Catholic faith of their historic ancestry, resolved to give to it a secure abode in the land of their adoption. Apostles of the faith those pioneer immigrants assuredly were: among the founders of the church in Minnesota they had their good part. To the wandering priest their cabins and their hearts were always open: of the little that was theirs they cheerfully gave the little needed by him for his support. When the priest was not nigh, they journeyed afar to hear his word and receive his blessing. They were no less hurried to give a dwelling to the Lord of the Tabernacle than they were to build dwellings for themselves; and as year by year they gathered from their lands more plentiful rewards, they dedicated of them more generous portions to the service of religion, erecting churches, schools and convents, making of Stearns county a paradise of Catholicity.

I must not tarry too long over the scenes of past days: I shall be brief in the tribute I pay to the cherished names of the leaders whose lot it was in later years to care for the interests of the Church, to knit into a united body the scattered elements, to bring into form the Diocese of St. Cloud, and by means of a strong and firm organism put more vigorous life into the several agencies at work in the vineyard. I am speaking of your bishops, Rupert Seidenbusch, Otto Zardetti, Martin Marty.

The Diocese of St. Cloud has been blessed with good bishops—learned, holy men, zealous for the welfare of souls and the honor of religion. Bishop Seidenbusch was the most distinguished of missionaries: it was he who built the Cathedral, building it with slight taxation upon the impoverished flock, obtaining through his personal influence from outside sources the far larger part of the money expended upon it. Bishop Zardetti did giant work towards the thorough organization of the Diocese of which he was the first titular bishop. Cultured and scholarly he was. Though his remains do not sleep within the diocese, he paid to it this tribute—that often in his latter years he regretted he had been called away from its confines. And, then, there was Bishop Marty, the earnest apostle, the saintly prelate, the sweet odor of whose virtues spread lasting edification through the whole flock, clergy and laity.

Nor must we forget the consecrated virgins of the Church, who, as is their wont, held themselves in such quiet solitude that to know them one must search for them; who, nevertheless, did incalculable good work in education and in charity, two potent arms of the church in the fulfillment of her mission. The Sisters of St. Benedict were in Stearns County almost as soon as the Benedictine Fathers: we thank them, we praise them for their work in the Diocese of St. Cloud.

And now the question—what the meaning, the purpose of the hardships endured, the sacrifices freely offered before the altar in the Diocese of St. Cloud? The meaning, the purpose—it was the establishment in souls of the Kingdom of the Eternal God and His Incarnate Son, Jesus Christ.

There is earth, and there is Heaven. While on earth, as in duty bound, we busy ourselves with its interests, and win so much of its gifts as is conducive to our requirements and conveniences. But remembering earth, we must not forget Heaven. Above us reigns the eternal God, Creator and Master. Reason and instinct bid us seek Him, worship Him, and enter into union with Him. To do this, is supreme duty and supreme happiness: to overlook this, is injustice and ingratitude, sin and misery. God is the sovereign: not to recognize His sovereignty, is to fail in recognizing what is the most important of duties, what alone puts us in our place as subjects and children of the Almighty God. To grasp the earth in its brightest gifts, without reaching out to God, is not living the life of rational nature. Priests and laymen working for the Church in the Diocese of St. Cloud remembered the Almighty God, worshipped Him, served Him: this, the motive inspiring their labors and their sacrifices.

The evil of the day is the forgetfulness of God: men live as if He were not the living God, as if He had no right over them, as if, at will, they may eject Him from the world and arrogate to themselves His eternal sovereignty.

Beyond the earth there is the other life—the true life of the immortal soul. That life must be provided for through loyal service to the Almighty God, through anticipated participation in that divine life, which in eternity is to be ours in fullest measure. Life on earth is brief: naught can lengthen its duration. To what use are the possessions of earth, though they include the dominion of a continent, if we lose the happiness of the next life? What doth it profit a man to have gained the whole world if his salvation in eternity is not made secure? The pioneers in the Diocese of St. Cloud were not oblivious of life in eternity: hence they wrought wonders of zeal and of self-sacrifice in order to establish around them the reign of the Almighty.

To bring Himself nearer to man, to render His reign more sensible, more visible, the Almighty sent His only-begotten Son, to be

made man, to teach in human language, to merit by suffering and death graces whereby all may be saved. Jesus, Teacher and Redeemer, taught upon earth nineteen centuries ago. In order to continue the Kingdom until the end of time, He instituted the Church, to be His representative, the teacher of His revelation, the agent of His graces. Christ is God: men are bound to accept His teachings. The Church is His authorized agent; men are bound to hearken to its voice, and to put to profit its ministrations.

By many the Church is set aside, Christ is set aside. In the ordinary thought of the world Christ is forgotten. That He is the Incarnate God, God no less than man, many no longer profess. The world is relapsing into paganism as the result of its unbelief in Christ. The need of to-day is that vivid, fervent faith in Christ and in His Church, which thrilled the pioneers, priests and people, of Stearns county. That faith was theirs in unstinted measure: it explains their labors and sacrifices. The lesson is precious, which is given to those who take their place—to live of their faith, to labor for its growth in their own souls, for its expansion over the souls of others.

The Diocese of St. Cloud is the living, visible expression of that faith. It claims no other argument in its behalf than this—that it preaches Christ and His Eternal Father; it allots to itself no other mission than this—to bring souls to God through Christ, Saviour and Mediator. This is why we must be as loyal to it to-day in its works and its hopes, as were yesterday the priests and the people through whose zeal and sacrifice it was built up into its present fair form. The Diocese of St. Cloud! May it grow, may it prosper! The priests and the people of the Diocese of St. Cloud! May they ever be worthy heirs of its pioneer workers! To this end, we invoke upon it Heaven's most bountiful graces.

THE SIXFOLD CONSECRATION.

Of unusual historical interest for the Church in the Northwest was the consecration of May 19, 1910, at the St. Mary's Chapel, the St. Paul Seminary, which marked the accession of six new bishops to the ranks of the hierarchy of the Province of St. Paul. This formal, concrete expression on so grand a scale of Church life and expansiveness, with respect to the sacredness and majesty of its ceremonial stands unparalleled in the records of American Church history; and what is more the ancient formulary has seldom been eclipsed in splendour of performance throughout the annals of the universal Church. Modern times has seen it surpassed only in the well-known instance when after the reorganization of the French hierarchy, following the disruption of the Concordat, Pius X. consecrated in one and the same ceremony fourteen bishops to fill the vacancies created by the altered conditions of the Church in that country. It is to be noted, however, that the Roman event lacked the note of distinctiveness which characterized that of St. Paul: all the bishops consecrated by the Pope did not belong to the same province. In America the nearest approach to the recent solemnity occurred on Dec. 27, 1889, at the Cathedral in St. Paul, when Bishops Cotter, McGolrick, and Shanley with the same rite and at the same altar were elevated to the episcopal dignity.

The series of causes that lead up to the unique ecclesiastical function of the Nineteenth goes back for its beginning to the resignation of Bishop John N. Stariha from the see of Lead, in March, 1909. This gave rise to the necessity for the first appointment. Then the death of Bishop Cotter of Winona, on June 27, 1909, followed so soon by the shocking event of Bishop Shanley's demise (July 16, 1909), left two more suffragan sees unoccupied. In January of the ensuing year (as noted elsewhere in the "Acta et Dicta") announcement was first publicly made of the decision

reached by Rome to erect two new dioceses in the province of St. Paul, a matter which with careful envisaging of the needs of the church in the regions concerned, had been held in contemplation by the authorities for some time past. Finally, the Archbishop owing to the ever-increasing duties of his episcopal office, had determined at some previous date to petition the Holy See for the appointment of an auxiliary bishop in the archdiocese of St. Paul.

Accordingly, to meet these various demands the six episcopal appointments were made between the months of December, 1909, and May, 1910. The first of the chosen group to receive notification of his promotion was the Rev. James O'Reilly, pastor of St. Anthony's parish in Northeast Minneapolis. He was officially informed of his elevation to the see of Fargo, on Saturday, December 18, 1909. The Rev. John J. Lawler, pastor of the Cathedral parish, St. Paul, was designated titular bishop of Hermopolis Major in Egypt and auxiliary bishop to the ordinary of St. Paul, on Wednesday, February 9, 1910. On Friday, the fourth day of the following month, the Very Rev. Patrick R. Heffron, Rector of St. Paul Seminary, was appointed to the see of Winona. The Rev. Timothy Corbett, pastor of the Cathedral in Duluth, the Rev. Vincent Wehrle, Abbot of the Benedictine monastery at Richardton, N. D., and the Rev. Joseph F. Busch, in charge of the diocesan missionary band, with headquarters at Excelsior, Minn., were elected to the sees of Crookston, Bismarck and Lead, respectively, on Saturday, April 9. And thus was the notable roster completed.

Almost immediately upon the publication of the final appointments plans were put under way for the appropriate celebration of the sixfold rite. The date for the event was set for May 19, and the St. Mary's Chapel, the St. Paul Seminary, was chosen as the scene of the ceremonies. It was announced that the Archbishop himself would act as consecrator, with the Rt. Rev. James McGolrick, bishop of Duluth, and the Rt. Rev. James Trobec, bishop of St. Cloud, as assistant bishops. The Rt. Rev. Thomas O'Gorman,

Bishop of Sioux Falls, was selected as the preacher of the day. The officers of the solemn pontifical mass of consecration were chosen as follows: Assistant priest, the Rev. Thomas J. Gibbons, pastor of St. Mary's parish, St. Paul; deacons of honour—the Rev. James C. Byrne, pastor of St. Lawrence parish, Minneapolis, and the Rev. Paul Rulquin, pastor of St. Louis' parish, St. Paul; deacon of the mass—the Rev. Anthony Ogulin, pastor of St. Bernard's parish, St. Paul; subdeacon of the mass—the Rev. Othmar Erren, O. S. B., pastor of St. Joseph's parish, Minneapolis; master of ceremonies—the Very Rev. Francis J. Schaefer, of the St. Paul Seminary.

To look after and perfect details of the arrangements for handling the large number of visiting clergy which the event would hardly fail to bring to St. Paul, a committee was assigned, consisting of the Revs. Patrick O'Neil (chairman), Anthony Ogulin, Peter M. Jung, Francis X. Bajec, Jeremiah O'Connor and Hilary R. Jordan (secretary), all of the city of St. Paul. In order to assist in the incidental preparations a group of laymen was chosen who appointed an executive committee, composed of Messrs. H. C. McNair, C. H. F. Smith, John W. Willis, George N. Gerlach, J. C. Nolan and E. W. Bazille. A reception committee of forty prominent men of both St. Paul and Minneapolis, of which Thomas O'Brien was chairman and John Caulfield secretary, was also named.

Owing to the limited capacity of St. Mary's Chapel, it was decided that admittance to the consecration service should be by written permit. Invitations were extended to every priest in the province of St. Paul with the request that he appear with cassock, surplice and biretta. Relatives and close friends of the *consecrandi* were also invited. Honorary invitations were likewise sent to a large number of prelates, to the executive committees of both new Cathedrals, and to several specially distinguished guests. The total issued, according to the report of the secretary of the priests' committee, summed up to well nigh twelve hundred.

For several weeks before the Nineteenth the seminarians under the direction of Dr. Schaefer, to whom was given the supreme management of the whole affair, carefully rehearsed the rites and ceremonies so as to facilitate the complex and manifold details involved in the sextuple consecration. Special attention was given by the Rev. Francis Missia to the preparation of the Seminary four-part choir for the rendition of suitable music for the services. So that thanks to all those concerned in the matter the coming of the great day found everything in complete readiness.

The solemnity itself of the consecration commenced with what the Archbishop called the "first vespers" on Wednesday, May 18. The six *consecrandi* assembled at the Seminary on this date for the administration of the episcopal oath and for the blessing of the six sets of insignia of office that were to be used in the morrow's investiture. Present at the Seminary on the occasion were His Excellency, Diomede Falconio, the Apostolic Delegate to the Church in the United States, who was among the first to signify acceptance of the invitation to be present at the consecration; His Grace, the Archbishop, Bishops McGolrick, O'Gorman, and Trobec, the six bishops-elect, the Very Rev. A. P. Doyle of the Mission House, Washington, D. C., the Rev. F. B. Doherty, chaplain of the Seventeenth United States Infantry, the priests' committee in charge of the celebration, and a large number of outside clergy who had already arrived in anticipation of the event proper.

At the mid-day meal the students tendered a reception to the *consecrandi*. As the distinguished visitors entered the refectory they were greeted by the singing of the "Ecce sacerdos magnus." The dinner over, the choir was heard in another selection, after which two commemorative addresses were read,—one in Latin and the other in English,—embodying the Seminary's congratulatory wishes to the bishops-elect, and its deep consciousness of the singular honor conferred by being chosen as the scene of the incomparable ceremony.

The Latin discourse was read by Mr. William Harrington of the archdiocese of St. Paul; the English, by the Rev. Daniel J. Ryan of the diocese of Detroit, Michigan. The text of both speeches is here submitted:

Illustrissimi ac Reverendissimi Domini:

“*Illucescit tandem aliquando dies purpurata, vobisque tot, tam magnis honoribus feliciter constituta. Cras enim istud, cum plenum veniet, tanta, claritate splendeat, ut haud dubie digna sit quae hac prima quidem luce summis laudibus praenuntietur. Namque, die crastina, ex virtute Dei ineffabili illud copiose prometur quod vos, sexprimos a Deo electos, una eademque caeremonia—eaeque amplissima, ad sacerdotii apicem sublimabit. Cras vere accidet ut summo Paschali gaudio, dies quaedam Ecclesiae Natalis sicut altera solemnitas Pentecostes, splendeat, magnaliaque Dei denuo fulgeant. Hoc quod continet omnia, videlicet Ecclesia, vocem Spiritus Sancti terras replentem clare audibit. Et nos quidem videbimus successores Apostolorum non minus quam sex in excelso throno sedere.*

“*Atqui, de tali hujus diei multiplici gloria, ejusque largitatis et laetitiae genere cum agatur, quis nostrum diserte dicere protest? Signanda enim est ipsa solemnitas qua omnibus Catholicis gentibus lucebit, quaque semper florebit clarissima. Plane idcirco videtur, neminem tam esse immanem, cujus mentem ea non imbuat, neminem tam remissum, ingenio tam aridum, taedio rerum tam confectus quin animi lenitudo his mirabilibus coerceatur vehementerque concitetur. O quale enim erit nobis congaudentibus spectaculum! Quam magnum ac venerandum Dei sacramentum, donaque Matri Ecclesiae quam accepta! Quanta dignitatis amplitudine res diesque suffulta! Quanta distinctionis ac praestantiae celsitudo! Quanta charismata spiritualia! Usque eo enim haec, ampla adeoque et divina eminent ut etiamsi ea a nobis quam optime praedicarentur praeconium non esset aptum, rebus peragendis verba nostra non adaequasset. Splendidiora enim sunt quam quae debite dici possint.*

“Hic ergo tantus est honor diei proximae adjunctus, tantus est ejus praemiorum fructus ut proinde non sine communi omnium nostrum gloria decoremur. Eisdem enim laudibus certe non modo vosmetipsi qui laudatis, verum etiam seminarii nostri, almi semperque grati, nomen ornatur, annalesque ejus omni tempore illustrantur. Imo vero, major dicenda laus nostra et fama, quae omnium vestrum gloriam complectatur. Semper enim feretur et praedicabitur, tum ille, qui fuisset eximius hujus gratae semperque almae institutionis Rector, tum alios lectissimos, e Provincia Sancti Pauli Metropolitana undique delectos, et huc ad Seminarium advocatos, supremo ordine sexies collato, ad purpureum episcopatus fastigium, una simul fuisse evectos. Quae quidem omnia seminarii celebritatem copiose redundant; ac nobis ideo libet clamare eloquiis Ciceronis illius utentes, “nostra esse tropaea, nostra monumenta, nostros triumphos.”

“Jam vero, quidquid decoris, quidquid famae die illa festo seminario acclametur, pro sacello nostro, supernae Mariae Dei Matri dedicato—quod quippe est fons et hujus laudis quasi sedes—tantum et plus etiam dicendum nobis esse videtur. Aedicula ea enim, sicut oliva speciosa secus decursus aquarum plantata, vernae dulcedinis suavitatisque tempore concinente, quodammodo nova gloria induetur. Nam, gratia et exultatio thesaurizabitur super eam, et claritas Dei, tamquam sol refulgens, eam illuminabit. Quid enim? Proposita ejus in hac sexenaria caeremonia, fauste perficientur. Et mirum sane nemini est ut intra eisdem parietibus, ubi, identidem exeunte unoquoque anno scholastico, tot alumni ad sacerdotium elevati fuerant, virtutis sacerdotalis plenitudo non tantum illico conferatur, sed etiam tam ample multiplicetur. Psallent igitur canticum novum, qui habitaculum majestatis aeternae custodiunt, Angeli, dicentes: “Gloriosa dicta fuerint de te, Civitas Dei;” “videbitur enim, Deus deorum in Sion.”

“Nunc tandem, quid aliud nobis est proloquendum, nisi quae vobis, ad summi Sacerdotii ministerium electis, ecclesiaeque sunt

largienda. Haec porro omnia eo apertius patent quod ritu sextuplici, “cornu magnum gratiae *episcopalis* inclinatur,” proindeque Christi Ecclesia, pastoris solatio tamdiu destituta, benefice renovatur, ideoque etiam, large amplificetur. Et vobis quidem, praeclenti ordinis sacramento, ea praestantur, quibus divinitus efficitur, ut, sacrosancta charismatis unctione delibuti, vos sitis fidei protectores, praeliatores et assertores Domini Nostri Jesu Christi Nominis, imperii Ecclesiae decora luminaque. Mandato enim Apostolico rite tradito, ipsoque Apostolicae Sedis, benigne ac honorificentissime vobiscum canonice intransitibus praesente, manibus fortissimi illius athletae Christi Archiepiscopi extensis, munere quo fungemini, concordii Patrum et Ecclesiae doctrina consentiente, factus eris quisque, unitatis Catholicae fidei centrum, credendi et agendi norma, vices Christi gerens imo ut quisque vocetur “Deus terrenus.” Namque secundum verba dilucida Sancti Cypriani, “Unde scire debes episcopum in Ecclesia esse, et Ecclesiam in episcopo; et si quis in episcopo non sit, in Ecclesia non esse. Inde per temporum et successionum vices, episcoporum ordinatio et Ecclesiae ratio decurrit, ut Ecclesia super episcopos constituatur, et omnis actus Ecclesiae per eosdem praepositos gubernetur.” Vivit ergo Christus: nitidissima fons de Christo viventi procedens, vivitque Ecclesia. Incommutabilis enim sicut est ipse Deus, incommutabilis est et Ecclesia.

“Itaque, ergo, Illustrissimi ac Reverendissimi Domini, hanc pontificalem gloriam potestatemque Ecclesiae regendas vos accepturos, nos salutamus. Ad numerum principum populorum, Dominus fortis et potens vos adscribet, secundum verba ipsius prophetae, “super muros tuos, Jerusalem constitui custodes.” Ecclesia igitur septentrionem inter et occidentem, in patria opulente floriens, festivitate immemorata atque immemorabili exultabit, vehementerque laetabitur; et nos eodem gaudio una congaudemus. Maximae porro laetitiae est, id quod nos—nos primi—personemus illud “Avete.” Macti estote virtute! Denique, Domini, Reverendissimi, Optimates,

capita Christi fidelium, Deum adprecamur, ut gratiae caelestes uberrimae, in vobis augeantur, earumque constantia semper abundet: Preces nostras effundimus, ut Spiritus ille Paraclitus, Spiritus scientiae vobis plenarie detur, vos spiret, erudiat, repleat omnique tempore dirigat. Caeterum tandem, una mercedes in saecula.

“Prosperere procedite et regnate!”

“Your Excellency, Most Reverend Archbishop, and Right Reverend Prelates:

“We stand today as it were on the eve of another Pentecost. Already our expectations are deeply suffused with the light of the magnalian day that is dawning. Throughout the spacious centuries of the past which have resounded with the triumphant voice of the Almighty that startled in strange surprise the occupants of the upper chamber in Jerusalem, the august plans of Providence have been ripening, and the sacred solemnity of the primal coming of the divinely promised Paraclete—the Octave of which we are even now celebrating—will find, so to speak, a far-off echo in the manifold coming of the Holy Spirit in tomorrow’s inspiring ceremony. And since the circumstance of place will dominate so largely in the grandeur of this occasion and will cause the attention and thought of the Catholic world to rest in silent contemplation upon the Seminary of St. Paul, words of gratitude and heartfelt appreciation to you, Right Reverend Prelates, of the honor conferred both upon us and upon our institution should not, we feel, pass unspoken.

“It seems indeed a fitting decree of Providence that the Seminary should be chosen as the scene of this grand event. The matrix and symbol of the growth and vitality of the Catholic Church, its purpose is to equip with a knowledge necessary those who would presume to teach others the sacred truths of revelation, and its office is to implant in the souls of its candidates the virtues essential for leaders along the pathways of salvation. It is through the medium of the priesthood that the Church on earth fulfills her

divine mission, and it is through the medium of the Seminary that the priesthood is moulded and perfected for its supernatural task. Such a purpose, then, is most appropriately crowned in the ceremony of the consecration, for if the office of a bishop is primarily that of teacher and guardian of revealed truth, the Seminary is the nursery of such revelation, the training school where the knowledge of such truth is acquired. The Seminary of St. Paul seems especially well chosen; for linked in bonds of closest association with the golden years of conquest which mark the history of the past, the unlimited possibilities of the years to come, foreshadowed in tomorrow's ceremony, indicate her field of future labor and the hope and inspiration of her future years.

"Although viewing in retrospect but a comparatively short period of time our Seminary has even now acquired a name among the great schools of Catholic learning. True to the lofty ideals which conceived it, it has gone faithfully forward year after year fulfilling its high purpose of training labourers for the various fields of God's husbandry. That its work and its influence have not been unknown but have on the contrary extended themselves even to the sacred precincts of the Eternal City is assured in this evidence of paternal regard shown us by our Holy Father in the choice of our Rector as one of the central figures in the coming ceremony; and the sublime grandeur of tomorrow's consecration will form a fitting close to the first chapter of an illustrious and a successful history.

"Again, this magnificent spectacle most appropriately adds a new and crowning glory to the consecrated walls of St. Mary's Chapel. How dear to the heart of every student and how dear to the memory of every priest are the associations which center around that sacred edifice. Each succeeding year its pillared grandeur has witnessed the mysterious rite of ordination and its columned heights have re-echoed in solemn warning the sublime strain of the Psalmist "Tu es sacerdos in aeternum." Fitting, then, that it should witness the consummation of these sacred mysteries and that from

its sanctuary should go forth clothed with all the powers of Christ's Apostolate those commissioned to transmit and perpetuate the ministry of Christ on earth.

"But these impressive ceremonies which are to take place tomorrow within its holy precincts are not intended, we know, as idle display or meaningless symbols, but would teach to those who see with the eye of faith the grand fact of a Church visible and universal. In establishing His holy kingdom, Our Divine Lord chose as His immediate apostles twelve humble fishermen. These, enjoying in a special manner His blessed company, listening to His discourses, witnessing the wonders which He worked, instructed above all others in the mysteries of the kingdom of God, were sent forth armed with His authority and power to spread through the world a knowledge of His doctrines. Their mission, like the mission of their Divine Master, was one of universality, extending down through the ages even to the consummation of time, and it continued today through their successors in office, the bishops of the Catholic Church. And so, likewise, as they were commissioned to labor in a world visible and created and to minister, not to the angels of heaven, but to men of flesh and blood, they were organized into a visible society and endowed with visible marks distinctive of their origin. Time and change have disturbed the whole social and political order of the world since the Apostles went forth to preach on the first Pentecost morning, "but this stream of divine origin still flows in every direction like the waters of the rivers of God in the garden of paradise," cleansing, nurturing, sanctifying all who partake of its sacred properties.

"Glorious, indeed, has been the history of our Church in this particular portion of Christ's vineyard and the pages of her story shine resplendent with heroic efforts and noble accomplishments of her work and of her destiny. Although hardships, sufferings and privations marked a period of her beginnings, stately monuments now raise themselves in silent testimony of heaven's blessing

and proclaim more eloquently than impassioned words the self-sacrificing zeal and the faith, hope and loyalty of her children. Splendid spectacles have marked the various milestones in this march of progress but the impressive grandeur of tomorrow's ceremony must prove the crowning glory of the illustrious administration of the first Archbishop of St. Paul.

"We, therefore, the students of the St. Paul Seminary, gladly avail ourselves of this premier opportunity to extend to you, Right Reverend Prelates, a cordial attestation of our respectful greetings. And first of all we rejoice with you that a new lustre and significance has been bestowed upon the memorable day by the distinguished presence of His Excellency the Apostolic Delegate. The episcopacy, we know, divinely connotes the primacy. And the cherished privilege of the attendance of our eminent papal representative gives the final and completing touch to this sexenary ceremony. We deem it no light honor that our fair institution has been graciously chosen as the scene of all this solemnity. With pride and pleasure we acknowledge the signal favor thus conferred. And in reverent unison with the Church within the wide domain of these three great states we join in proclaiming the coming day of exaltation. North and West and South the horizons glow with a light of promise. And coming, as the event does, in the midst of the burgeoning May and at the pinnacle of the Paschal joy both the liturgy and the season—the cycle and its epicycle—emphasize the significant ideas of Resurrection and life, and thus unite in heralding the regeneration, the power, the strength that is to accompany this splendid accession to the ranks of the episcopacy. Your past careers of zealous courage, steadfast devotion and eminent ability give every assurance that these high hopes reposed in you are firmly founded.

"And for the rest we beg to say that our most earnest prayers are offered that the Holy Spirit, the Sanctifier, the Illuminator so amply to be manifested in this sixfold sacramental rite may infuse

his gifts into your individual souls in equally generous measure; earnestly we beseech the Almighty that many fruitful years of Episcopal ministry may be granted you, and that the fullness of Apostolic grace may prosper your consecrated ways."

After the students' programme the Archbishop introduced the Apostolic Delegate, who spoke with unfeigned sincerity of his interest in the episcopal consecration and likewise of his abiding concern for the work of the American seminaries. Referring to the promotion of the Rector to the highest sacerdotal dignity, he urged the students to be guided in their future priesthood by the life and example of their former superior, to whom these merited honours had come. Bishop O'Reilly was then called upon and speaking in the name of the *consecrandi*, thanked the Apostolic Delegate in a few appropriate words for deigning to grace the occasion with his presence; he also spoke in terms of cordial appreciation of the reception given by the students. As the future had spoken through the seminarians, the present, through Bishop-elect O'Reilly, Bishop O'Gorman was next called upon to voice "the lyric of the past," but refrained, declaring that since he is preacher of the morrow's service he could not afford to encroach upon the field allotted for the sermon of the day.

At the close of the dinner hour the Apostolic Delegate, the Archbishop and the Bishops-elect proceeded to the chapel in the Administration building, where the ceremonies preliminary to the consecration took place.

Minnesota's fairest skies greeted the advent of St. Paul's unequalled celebration. In the light of a perfect day, the beautiful grounds of the St. Paul Seminary, as if in conscious harmony with the event, presented a striking scene arrayed in its corruscating garb of springtime verdure. At an early hour the campus became the center of attraction for the throngs of people who poured into its pleasant wooded area intent on witnessing as much of the day's pageant as was permitted the general public.

And with the populace came priests,—and prelates of almost every degree. Never before, perhaps, in the history of the West has so many of the clergy assembled at a single function. By far the major portion of the priests of the archdiocese were in attendance. Practically the same may be said of the five dioceses concerned in the consecration. The other three suffragan sees were also largely represented. In addition, Wisconsin, Illinois, Iowa, Nebraska, Utah, Montana and other Western states, together with many cities of the East and South, sent a varying quota of clerical visitors to view the unprecedented event. To the number of approximately five hundred and fifty in all they gathered at the class building located on the southwesternly edge of the grounds, where, having donned cassocks, surplices and birettas, they awaited the commencement of the day's exercise.

The administration building was reserved for the accommodation of the Church dignitaries. And here gathered in preparation for attendance upon or participation in the religious services the Apostolic Delegate to the Church in the United States, His Excellency Diomede Falconio, who was the guest of honor of the occasion; the Most Rev. John Ireland, the officiant of the solemn rites; the Most Rev. Sebastian G. Messmer, archbishop of Milwaukee; the Rt. Rev. James McGolrick, bishop of Duluth, and the Rt. Rev. James Trobec, bishop of St. Cloud, the assistant bishops of the consecration; the Rt. Rev. Thomas O'Gorman, bishop of Sioux Falls; the Rt. Rev. Maurice F. Burke, bishop of St. Joseph, Mo.; the Rt. Rev. John J. Keane, bishop of Cheyenne, Wyo.; the Rt. Rev. Phillip J. Garrigan, bishop of Sioux City, Ia.; the Rt. Rev. John Janssens, bishop of Belleville, Ill.; the Rt. Rev. Richard Scannell, bishop of Omaha, Neb.; the Rt. Rev. Thomas Bonacum, bishop of Lincoln, Neb.; the Rt. Rev. James Davis, bishop of Davenport, Ia.; the Rt. Rev. Peter J. Muldoon, bishop of Rockford, Ill.; the Rt. Rev. Joseph M. Koudelka, titular bishop of Germanicopolis; the Rt. Rev. Soter S. Ortynski, the Greek Catholic bishop,

Philadelphia; the Rt. Rev. John P. Carroll, bishop of Helena, Mont.; the Rt. Rev. Peter Engel, O. S. B., St. John's Abbey, Collegeville, Minn., and the Rt. Rev. Frowin Conrad, O. S. B., Conception Abbey, Conception, Mo.

Also the following monsignori: The Rt. Rev. Mgr. Oster, then vicar-general of the archdiocese of St. Paul; the Rt. Rev. Mgr. Rainer, vicar-general of the archdiocese of Milwaukee, and the Rector of the St. Francis Seminary, St. Francis, Wis.; the Rt. Rev. Mgr. Coyne, vicar-general of the diocese of Winona, Lanesboro, Minn.; the Rt. Rev. Mgr. Buh, vicar-general of the diocese of Duluth, Ely, Minn.; the Rt. Rev. Mgr. Flynn, vicar-general of the diocese of Sioux Falls, Madison, S. D.; the Rt. Rev. Mgr. Nagl, vicar-general of the diocese of St. Cloud, St. Cloud, Minn.; the Rt. Rev. Mgr. Kennedy, Belle Plain, Minn.; the Rt. Rev. Mgr. Mensing, Webster, S. D.; the Rt. Rev. Mgr. Sheehan, Elkton, S. D. Here also congregated the priests and seminarians who were to take active part in the consecration ceremonies.

At 9:40, when everything was finally in readiness the long procession began to file forth from the class building. Headed by the first battalion corps of cadets of the St. Thomas College as a guard of honour, it moved slowly toward the South Residence, then eastward past the gymnasium, north toward the refectory and thence directly west to the administration building, where it was reviewed by the visiting bishops. Having passed this point, the surpliced column—broken here and there by the black, brown, and white habits of the religious orders—was enlivened in color by the purple robes of the prelates, as it continued to wend its way to the chapel. After the monsignori and the bishops came the *consecrandi*, ranking according to the order of nomination (in which order also they were consecrated), and each accompanied by two honorary chaplains. This division lined as follows: Bishop-elect Joseph F. Busch, with the Rev. Francis X. Busch, S. J., St. Louis, Mo., and the Rev. William Busch, St. Paul;

Bishop-elect Vincent Wehrle, O. S. B., with the Rev. Bernard Weber, Salem, S. D., and Father Clemens, O. S. B., Bismarck, N. D.; Bishop-elect Timothy Corbett, with the Rev. John A. Limmer, chancellor of the diocese of Duluth, Duluth, and the Rev. W. T. Roy, Lambert, Minn.; Bishop-elect Patrick R. Heffron, with the Rev. Max Wurst, Wabasha, Minn., and the Rev. William Rioridan, Rochester, Minn.; Bishop-elect John J. Lawler, with the Rev. John Rynda and the Rev. Peter M. Jung, both of St. Paul; and finally, Bishop-elect James O'Reilly, with Rev. Patrick O'Neil, St. Paul, and the Rev. Jeremiah Harrington, Minneapolis.

Following this section of the pageant walked the ministers of the mass, the co-consecrating bishops, the Most Rev. Officiant and finally the Apostolic Delegate with his chaplains, the Rev. Bernard F. Logan, O. P., and the Rev. James M. Cleary, both of Minneapolis.

The cadets of St. Thomas College were drawn up in battalion formation on the lawn fronting the facade of St. Mary's, and closer to the steps stood Governor Eberhart with his staff in brilliant uniforms,—both military contingents in the attitude of salute as the members of the hierarchy entered the chapel. The Governor and staff fell into line themselves immediately after the Apostolic Delegate and just ahead of the citizens' committee, which brought up the rear of the imposing procession.

Even before the clergy had entered, St. Mary's Chapel had filled rapidly. Relatives and friends of the *consecrandi* occupied seats in the ambulatoria on either side of the edifice. The nave, from which the choir had been removed, was practically filled with priests. The Governor and staff, together with the various citizens' committee, were seated in the rear. The gallery was given over to the chanters of the mass and to the visiting sisters of the various orders of the Northwest; prominent among whom were: Mother Agnes Gonzaga, Superior General of the Sisters of St. Joseph, St. Louis, Mo.; Mother Agnes, one of the councillors of the same order; also from St. Louis, and Mother Seraphine, Provincial of the St. Joseph's order in the province of St. Paul.

With all the pomp and circumstance of the Roman Ceremonial the sixfold Apostolic rite was conferred and the six chosen candidates were solemnly made bishops. It is not the purpose here to attempt to convey an adequate idea of that transcendent ceremony. An endeavor is made merely to present a summary of the day's historic events. Suffice it to say that those crowded tableaux presented at the strange, solemn moments of the consecration and the investiture are destined to live in the minds of those privileged to behold the Church of God thus amply renovating and renewing its universal and indefectable mission. The number of candidates for the high office, the power and earnestness of feeling put into the prayers of the ancient rite by the consecrator, the devotion and attentiveness of the papal legate, the ever-increasing impressiveness of the service itself, the solemn chanting of the rich Gregorian music, all contributed to produce an immediate and profound effect; and in perspective there was the long tradition of the years which bound in unbroken union the ceremony of May 19,—across the ages of the Church's illustrious domain—with the memories of Timothy and Titus, of Crete and Ephesus, and the earliest beginnings of Apostolic succession. Then also there was the wealth of meaning for the future years. What copious favours were to flow from the substance of grace that supported the gorgeous symbolism, which like the great analogies of nature's laws round about us were to work unseen during the coming years for the glory of God and the sanctification of souls. No ignorance of liturgical ceremony, however, could destroy the effect produced by the contemplation of such a scene. From the reading of the papal bull to the singing of the grand "Te Deum" the interest and admiration elicited was absorbing and undiminished throughout. It was generally agreed by all those present that the highest level of rubrical splendour had been reached in this sixfold consecration, and that the last word in the world of ceremonial had most likely been spoken for many a long day to come.

The sermon of the occasion was delivered by Bishop Thomas O'Gorman of Sioux Falls, S. D. It follows in full:

"The consecration of six bishops in one ceremony is an event without equal in the history of the United States, an event rarely surpassed or paralleled in the history of the world for 2,000 years. As your excellency has said, when accepting the invitation to come here today: 'This is such an unusual event that it will certainly make a new epoch in the ecclesiastical history of the United States, and consequently it deserves our greatest consideration.' Your presence here is confirmation of your words. The province of St. Paul thanks you for those words and glories in the presence of him who represents the supreme pontiff, at whose bidding this ceremony takes place, from whose command this ceremony has its efficacy.

"Of these six candidates for the episcopal consecration, two, Bishops O'Reilly and Wehrle, have labored in this province since their ordination; one, Bishop Heffron, has lived in Minnesota since early boyhood, has been ours as seminarian and priest; three, Bishops Lawler, Corbett, Busch, were born in this state. Young as is the province of St. Paul, she is furnishing much of her clergy from the halls of this seminary and the children of her soil. Now, behold, she is beginning to supply from her own borders and children, her episcopate, the spiritual rulers of the future. This feature, as much as the number of the candidates to be consecrated, is a special and unique characteristic of the day's ceremony.

"Of these six bishops, one becomes auxiliary to the archbishop of St. Paul; two assume jurisdiction of new dioceses, Crookston and Bismarck; three succeed to former dioceses made vacant by the death and resignation of their predecessors. They are consecrated by the archbishop of the province, assisted by two of the older suffragans, the bishops of Duluth and St. Cloud, while the preacher is also a suffragan. The whole province, ten bishops in all, are actively or passively engaged this morning in a ceremony that is a wonder to the land; a pride and joy to the Catholics of

three states; a glad spectacle and an increase of accidental glory to our spiritual ancestors, Cretin, Grace, Ravoux; to our departed brothers, Seidenbusch, Marty, Cotter, Shanley, who from above look on; nay, whose blissful spirits hover beneath this roof, invisible participants in the glory and triumph of the hour.

“History is made here this morning, or rather the past is evidenced and summed up in the fact of this consecration. The mustard seed and the tree, that was the parable and the prophecy of the church’s growth and extension. The parable is realized and the prophecy verified in the world at large; the mustard seed, the twelve apostles and the five hundred believers left by Christ to their care; the tree, the three hundred millions of Catholics in every part of the world. The parable is realized and the prophecy verified on this American continent; the mustard seed, Columbus and his caravels; the tree, the ninety millions of Catholics in South and North America. The parable is realized and the prophecy verified in these United States; the seed sowers were Spanish and French missionaries. Maryland Pilgrims, immigrants from Catholic Europe; the tree, the eighteen millions of faithful that make up the vigorous church of this land. The parable is realized and the prophecy verified in this province of St. Paul.

“There are those present this morning, you dear Archbishop, the venerable Mgr. Oster, myself, others, too, of the laity in this city, who were here at the cradle of this province, soon after the diocese of St. Paul received its first bishop whose jurisdiction extended over most all the territory now included in the province; that portion lying west of the Missouri river having come within the province in 1879, when the Vicariate Apostolic of Dakota was erected. At the time of the arrival of Bishop Cretin in 1851 St. Paul was a village of twelve hundred inhabitants, the cathedral was a log chapel, the white population in his diocese was about five thousand, not one-third of which was Catholic, the clergy was two, one, Father Ravoux in St. Paul, the other, Father Lacombe, in Pembina in the present state of North Dakota and the diocese of Fargo, lonely sentinels of Rome on our wild western

plains. The Bishop had brought with him from France, whither he had gone from Dubuque for consecration, five clergymen. Such the seed and the sowers fifty-nine years ago. And now behold the tree. Within the province ten bishops, eight hundred and fifty priests, six hundred thousand Catholics, churches, religious, educational and charitable institutions in fair proportion to the number of the faithful, two magnificent minsters, worthy of the palmiest ages of faith arising in the Twin Cities, a seminary to crown and perpetuate it all and a college that any diocese in the world might be proud of. Such is the tale told by this consecration. I challenge the two thousand years of christian history to surpass, nay, to equal in the same space of time the growth of the Church in Minnesota and the two Dakotas. The consecration of six bishops this morning gives to the statement, by way of object lesson, a confirmation that cannot be denied or minimized.

“However, it behooves us not to be too boastful and base our challenge on an imagined similarity between the expansion of the Church here and in this century and its expansion in the old world and the past. The wonderful growth of the Church in this land has been caused not by conversions from unbelief or paganism, but by immigration from Catholic countries. The apostolate of early Christianity and the early middle ages; the labors and travels of Peter and Paul and the other Apostles, of Patrick, Boniface, Augustine and other national missionaries; the persecution of the sword, the prison and the mines; the shedding of blood and martyrdom, to any great extent, are not our story. Our story is of another kind, not, however, without its chapters of trial, self-sacrifice and disinterested devotedness. This consecration which is at the same time the creation of two new and slender dioceses, Crookston and Bismarek, to which I may as well add the diocese of Lead, suggests a point in the story of the American Church. Let me put it this way: Our Western railways go into the wilderness ahead of population and attract settlers to follow in their wake and create the business of transportation.

“Shall Faith be less heroic, less reliant on Providence than capital? And since it is through her bishops that the Church always and everywhere has taken possession of the world, why should not the bishop precede his flock and make his diocese? So did the Apostles preceed in their work. Leaving the only existing flock of believers in Jerusalem to the care of a local bishop, they went abroad into the world, creating Christian communities, establishing over them bishops who should continue and extend the work that they had only begun. Surely Titus and Timothy and Mark and others may have had extensive territories under their jurisdiction, but, I fancy, small flocks. So was Catholic Europe built up, so has the Church moved in the past in North America, so must she continue to move in our Western states if we are to conquer them to Christ.

“In 1790 the diocese of our first bishop, John Carroll, contained all the territory east of the Mississippi with the exception of Florida and New Orleans; it counted thirty-five priests, thirty churches and thirty thousand souls. In 1810 four new dioceses were formed, Boston, New York, Philadelphia and Bardstown. The diocese of Boston had three churches, three priests and about two thousand souls. The diocese of New York had four priests and about fifteen thousand souls. The diocese of Philadelphia had eleven churches and thirteen priests. The diocese of Bardstown had ten log churches, six priests and six thousand Catholics. When Bishop Fenwick was consecrated for Cincinnati in 1822, he found there a small chapel and rented a house of two rooms, one for himself and one for the two priests with him. When Bishop England came into his diocese, 1820, comprising the two Carolinas and Georgia, he found three priests and a few log chapels. In 1833 Detroit was erected, comprising Michigan and the Northwest territory to the Mississippi; it contained fourteen priests and about as many thousand souls. When Dubuque was erected, 1837, comprising Iowa, Minnesota and the two Dakotas east of the Missouri river, Bishop

Loras found in his diocese one priest and a half-finished church. When Milwaukee was erected, 1843, its bishop found in the diocese fourteen churches, four priests and ten thousand souls. You have been already told what Bishop Cretin found here in the diocese of St. Paul fifty-nine years ago. People wonder at our rashness in creating dioceses sparsely populated with Catholics. We have precedents for our action. Bismarck, Crookston and Lead, at this moment of their creation, are in far better condition than many of the dioceses I have named were at the time of their creation.

“It is well to remember these humble beginnings now that the dioceses I have named have become great sees with numbers, wealth and glory that dazzle the eye and fire the imagination. It is well to remember our origins this morning when bishops are consecrated for new and poor dioceses. Let us keep in mind our fathers in the episcopate. Their disinterestedness, their self-sacrifice, their heroism, their apostolic spirit are our richest inheritance. Noble pioneers of Christianity to whom God gave the opportunity to be like unto the Apostles; may the remembrance of them, may the spirit of them remain with us, lest in the days of harvest we forget the toil of the sower, lest in the hour of dazzling prosperity we forget the trials and adversities of our ancestors; lest, reading the present into the past, we forget whence we sprung and fall into the unapostolic notion that numbers and wealth are the necessary prerequisites for the coming of a bishop, whereas the prerequisites, as Christ states them, are truth and grace and men who need both.

“How else is the Church to be made Catholic? When Christ commissioned His Apostles and their successors to teach all nations, His design was that they should make His Church universal. He did not Himself, though He could have done so, bring the human race at once and in His lifetime under the sway of the truths He taught and the rule He established. He left this result to be worked out by the Apostles and their successors, satisfied in His all-wisdom

with depositing in the church the potentiality of universal expansion, the germ of the ultimate evolution. The Church of Christ was a seed put in the soil, that is to say, the human race. But the growth of the tree is conditioned by soil and heat and rain and all the various elements on which depends plant life, and one element is time. The church was a divine work located in a finite and human environment; as such, she was to grow in time; suffering loss, slowness, or acceleration as the surrounding conditions might demand and impose; but on the whole expanding steadily towards universality. The world is young, time is the Lord's; fear not to behold the slowness or seeming retrogression, the Church will go on spreading, gathering in the children of men until there shall be but one flock and one Shepherd.

“Now it is through the episcopate that the Church takes possession of the earth; it is through the episcopate that her expansion is manifested and secured. Often the pioneers and advance guard were adventurous and zealous priests; but the land was not deemed to be securely held, nor the people to be completely brought within the pale, nor Christian life to be made self-sufficing, until the bishop with supreme authority to rule, with power to generate a priesthood, appeared on the scene and assumed full control. With him came progress, prosperity and security; because with him came the plentitude of Christian life. History proves that the converted land, long deprived of the bishop, remained sterile, or withered and decayed, or was soon distanced in Catholic progress by more fortunate countries possessing an episcopate. Well, bishops of the new seas, God gives you this morning the glorious privilege to be pioneer bishops, organizers of the American Church. The dignity that has come on you is intrinsically great. And no great see can enhance it in the eye of God and of Faith; but the work before you, faithfully and perseveringly done, the building up of the Church of God in the thinly-settled West, will enhance the greatness of the dignity. Be not faint of heart; to you will come, as came to our

first American bishops, the host of landseekers out of which you shall form a great Catholic people, thus renewing the marvel of the great missionary bishops who made Catholic Europe.

“The ceremony we are witnessing is the most solemn and significant in the whole liturgy of the Church. The coronation of a king, as performed in the days when Catholic nations demanded it, is but a copy, much reduced in tone and color, of the consecration of a bishop. The one confers power in the natural order, the other power in the supernatural order, which is essentially the higher. The imposing of the Pallium, the conferring of the cardinalatial insignia, even the enthronization of a Pope, are not accompanied with the liturgical solemnity and symbolical ceremonies enacted before you this morning. The more characteristic effect of this ceremony, the inner meaning of all this external pomp, is that the bishop receives the fullness of Christ’s priesthood, which is given to priests in their ordination within limitations. The limit set to the powers of the priest is that though he may bring souls into the life of Christ, into the Church and the kingdom of heaven, yet he cannot beget his like, he cannot impart to others the priesthood he has received, and thus achieve the chief purpose of life, which is not only to live, but to communicate and to continue life. To be able to do this is to possess the fullness of Christ’s priesthood, and this is the privilege of the apostles and their successors, the bishops.

“The candidate swears fealty to the universal Church and to the particular church over which he is appointed. He binds himself by sacred promise to the cultivation of divine science, to the upholding of apostolic tradition, to the preservation and enforcing of ecclesiastical law. And now that he is pledged before God and man to the work of Christ, let the fullness of Christ’s grace be poured on him, let his shoulders bear the burden of the gospels, let the Holy Ghost overshadow him from the outstretched hands of the Consecrator, let the holy oil flow on his head to signify he has become a high priest, on his hands that they may bestow all

blessing. Put into his annointed hands the staff of government, guidance and rule; for a ruler he is, laws he can make, judgment he can pronounce, punishment he can inflict. Bring the jeweled ring, for a bridegroom he is, wedded forever in the love of Christ to the Church committed to his charge. A bridegroom? Much more. Such must be his love for his spouse that he shall stand in battle for her, for truth, for souls, for God's honor and glory. Then let him be a warrior, put on his head the helmet of strength, the crowning mitre. And now arise, oh high priest of Christ, prince and ruler in the Church, vested with all the orders, the white surplice of the cleric, the tunic of the subdeacon, the delmatic of the deacon, the chasuble of the priest, crowned with mitre, sceptered with crosier; arise, and while the triumphant strains of the 'Te Deum' sway the hearts of the onlookers, go forth to the people to bless and to rule in the name of Christ. A great deed has been done, life has been transmitted, Christ is continued, Mother Church rejoices that she shall not die, cannot die, until the consummation of all things; for her consecrated sons, her chief ministers the bishops, are gone forth to conquer for her space and time, to possess for her the world until the end of all ages.

"We, the four elders in the province, have reached or are nearing the scriptural term of three score and ten. The hour is not distant when we must lay down the burden and join those who are gone before us. We shall go with the glad consolation that we leave in the hands of bishops we know, we love, we have chosen, the interests of the ecclesiastical province of St. Paul. May your work be fruitful, may the years of your work be many, and may heaven be the happy end and the rich reward of the years and the work."

Upon the termination of the religious exercises at 2:30 P. M., a banquet was given in honour of the newly consecrated bishops and the distinguished visitors by the priests of the Archdiocese of St. Paul. For this purpose a large tent was spread at the eastern

end of the Seminary grounds overlooking Grand Avenue. Under the canopy plates were set for six hundred and twenty-eight diners.

The Archbishop presided at the function. To his right sat the Papal Delegate and on his left Governor Eberhart. The new bishops sat just opposite at the same table, and around them were seated the visiting dignitaries. Places were given the governor's staff and the citizens' committee at an adjoining table in the next row.

The dinner concluded, the Archbishop arose and announced the receipt of a congratulatory cablegram from the Holy Father which he read in the Latin original and in an English translation. Both are here given:

ROME, May 14, 1910.

Monsignor John Ireland, Archbishop,
Portland Ave., St. Paul, U. S. A.

Beatissimus Pater effuso animo benedicit amplitudini tuae suffraganeisque de more adiuturis, et sex consecrandis antistitibus quibus omnibus sacram in Dei gloriam et gratiam inituris principatum cursum prosperum et sine offensione adprecatur.

CARD. MERRY DEL VAL.

The translation as read follows:

Most Reverend John Ireland,
Archbishop of St. Paul.

The Holy Father, with fullness of heart, imparts his blessing to yourself, to the suffragan prelates assisting you as befitting to them, and to the six newly consecrated bishops entering today into the Church's sacred principedom, to whom he earnestly wishes a prosperous and stainless career.

The speaker then declared that owing to the lateness of the hour and the exhausting demands of the long service he would not ask those present to remain later to listen to the toasts that had been prepared for the event. He then thanked Mgr. Falconio, Governor Eberhart, the visiting prelates and clergy for the honour they had done him and the new bishops by their presence at the consecration; and finally, speaking in the name of the new suffragans, he said they were grateful for the many gracious acts of courtesy and kindness which had been shown them upon their entrance to the episcopate.

The programme of the celebration was brought to a close with a reception held by the new bishops in the evening at the St. Paul Seminary. Beginning at eight o'clock the formal greetings continued until ten. The newly consecrated bishops, surrounded by a coterie of the dignitaries who had participated in the morning's exercises, stood on the veranda that runs along the west side of the administration building and acknowledged the homage of a large representation from the various parishes of the Twin Cities.

In the receiving line were Monsignor Falconio, Archbishop Ireland, Bishop O'Gorman, Bishop Muldoon, Bishop Carroll, Bishop McGolrick, and the newly consecrated: Bishop O'Reilly, Bishop Lawler, Bishop Heffron, Bishop Corbett, Bishop Wehrle and Bishop Busch.

The great number of those who attended the reception (probably over three thousand), and the enthusiasm shown, made the function a fitting climax to the ceremonies of the memorable day.

P. A. SULLIVAN.

NECROLOGY
OR
OBITUARY NOTICES

DEATH OF REV. JEROME HEIDER, O. S. B.

On July 25, 1909, the Rev. Jerome Heider, O. S. B., Rector of the Church of the Assumption, St. Paul, Minn., was suddenly called away from the scene of this life, after a brief but trying illness resulting from peritonitis. The obsequies were held in the church of the Assumption on July 27; the Pontifical Requiem Mass was celebrated by the Rt. Rev. Peter Engel, Abbot of St. John's Abbey, Collegeville, Minn.; the funeral sermon was delivered by the Most Rev. Archbishop of St. Paul, who also imparted the final absolution. A large number of priests and people were present in the church to bid a last farewell to the remains of Father Jerome, and to breathe a prayer for the repose of his soul. His body was taken to St. John's Abbey for interment the day after the funeral, on July 28.

Father Jerome Heider was born August 15, 1861, at Danville, Pa., and came with his parents to Stearns Co., Minn. He made his studies at St. John's University, Collegeville, Minn., joined the order of St. Benedict, made his religious profession July 11, 1882, and was ordained priest June 29, 1884. He was stationed successively at Millerville, West Union, St. Nicholas, Freeport, Minneapolis, Stillwater, and, since February 1899, at the Assumption parish in St. Paul. Father Jerome was an exemplary priest, a devoted member of his monastic community, a zealous shepherd of souls, and possessed of unusual administrative ability; he was refined in his bearing, learned in his profession, friendly to all, modest and unassuming.

Father Jerome was Second Vice-President of the St. Paul Catholic Historical Society since its organization.

DEATH OF BROTHER AMBROSE, FORMER DIRECTOR OF CRETIN SCHOOL.

Rev. Brother Ambrose, for seven years Director of Cretin High School, St. Paul, Minn., died August 4, 1909, at St. Louis, Mo. He

was born in New Orleans in 1860; and at the age of thirteen joined the Christian Brothers. In 1907 he was transferred from St. Paul to Chicago and was appointed Director of St. Patrick's School. He was a noted lecturer, poet, playwright and educator.

DEATH OF REV. D. V. COLLINS OF MANDAN, N. D.

On September 13, 1909, the Very Rev. Dean D. V. Collins, pastor of the parish of Mandan, N. D., died after an illness of several months. A large number of priests attended the Solemn Mass of Requiem which was celebrated by the Very Rev. Thomas Egan, Administrator of the Diocese of Fargo. The sermon was preached by the Rev. Edward Geraghty of Jamestown, N. D.

Dean Collins was ordained in 1868 by the Bishop of Wheeling, W. Va., and came to the Diocese of Fargo in 1880. He was pastor of the parishes at Springfield, Elk Point and Fargo before coming to Mandan in 1894.

DEATH OF REV. GEORGE A. ARCTANDER OF ST. PAUL.

The Rev. George A. Arctander, pastor of the parish of St. Andrew, St. Paul, Minn., died on September 15, 1909, after a very brief illness. Owing to the contagious nature of his disease the funeral was private, the Most Rev. Archbishop officiating at the pastoral residence. Public services were held in St. Andrew's Church on September 21, at which Rev. T. A. Printon was celebrant of the Solemn High Mass of Requiem. Rev. P. R. Heffron of St. Paul Seminary preached the sermon.

Father Arctander was born at Skien, Norway, December 31, 1868. After matriculating at the University of Christiania, he came to America in 1887, and shortly afterwards he was converted from Lutheranism to Catholicism. He attended St. John's College, Collegeville, Minn., the College of St. Thomas, St. Paul, Minn., and the St. Paul Seminary where he was ordained to the Priesthood November 11,

1896. He was successively assistant pastor of the parishes of St. Stephen and of St. Charles, Minneapolis; a member of the Diocesan Missionary Band from 1902 to 1907 when he was placed in charge of the parish of St. Andrew, St. Paul, Minn.

DEATH OF REV. JOHN SEUBERT OF COLOGNE, MINN.

The Rev. John Seubert, pastor of the Church of St. Bernard, Cologne, Minn., died September 28, 1909. The Solemn High Mass of Requiem was celebrated by Rev. L. Haas of Glencoe, assisted by Revs. W. Stultz of Sleepy Eye, and M. Gerstl of Stewart, as Deacon and Subdeacon respectively. Rev. M. A. Goevert of Norwood was Master of Ceremonies. Father Cleary of Minneapolis preached the English sermon; and Father Stelmes of St. Paul spoke in German.

Father Seubert was born in Wimmelback, Bavaria, September 16, 1853; and was brought to America at the age of five years. He was educated at Holy Cross College, near Montreal, Can., and at St. Francis Seminary, Milwaukee, Wis. He was ordained July 4, 1880, in Menasha, Wis. In 1888 he was appointed pastor of Cologne and Norwood, the latter of which he resigned a few years prior to his death.

DEATH OF REV. P. PERNIN OF ROCHESTER, MINN.

On October 9, 1909, Reverend P. Pernin, for twelve years Chaplain of St. Mary's Hospital, Rochester, Minn., died in his eighty-sixth year. He was born in France; and did missionary work in Illinois and in Michigan before coming to Minnesota. He was in Chicago during the great fire which destroyed that city in 1871, and rescued several persons from death. He afterwards published a book giving his experiences and observations during the fire.

The funeral services took place in St. John's Church, Rochester. Solemn Requiem Mass was celebrated by the Rev. Joseph Guillot, of Marshall, Minn., assisted by Father Van Hoenackere of Minne-

sota Lake as Deacon and Father Cotter of St. Mary's Hospital, Rochester, as Subdeacon; Father Cummiskey of Rochester was Master of Ceremonies.

DEATH OF MOTHER M. EMILY, O. S. D., SINSINAWA, WIS.

Mother M. Emily Power, O. S. D., for forty-two years Prioress and Mother General of the Sisters of the Third Order of St. Dominic, forming the Congregation of the Holy Rosary, died on October 16, 1909, at St. Clara Convent, Sinsinawa, Wis., of heart failure caused by bronchial pneumonia.

Pontifical Requiem Mass was celebrated by Right Reverend P. J. Muldoon, Bishop of Rockford, Ill., with Revs. D. F. McGuire of Chicago, and P. B. Knox of Madison as Deacon and Subdeacon respectively. Archbishop Ireland who preached the funeral sermon was present in the sanctuary attended by Revs. T. F. Cashman and T. P. Hodnett of Chicago.

Mother Emily was born in 1844; and made her religious profession in the Dominican Order on August 15, 1861. She was elected Prioress of the Community in May 1867, which office she held until 1889 when she was elected the first Mother General of the Order, the Constitutions of which had been formally approved by Rome the preceding year. She continued to be Mother General until her death.

DEATH OF EDWARD F. X. MCSWEENEY, D. D. OF
EMMITSBURG, MD.

On October 19, 1909, the Rev. Doctor McSweeney died at Mount St. Mary's Seminary, Emmitsburg, Md., where he had been Professor of Moral Theology and Church History for nearly twenty-five years. Cardinal Gibbons presided at the funeral obsequies. The Solemn Mass of Requiem was celebrated by Rev. T. P. McLoughlin of New Rochelle, N. Y., a nephew of the deceased, assisted by Very Rev. J. P. Chidwick of St. Joseph's Seminary, Dunwoody, N. Y., as

Deacon, and Rev. George Tragesser of Emmitsburg, as Subdeacon. The sermon was preached by Very Rev. D. J. Flynn, President of Mount St. Mary's Seminary.

Dr. McSweeney was born in 1846; graduated from St. Francis Xavier College, N. Y., in 1862; and made his theological studies at the College of the Propaganda, Rome. After his ordination he was for a time pastor of St. Mary's Church, Poughkeepsie, N. Y. He was President of the College of St. Thomas, St. Paul, Minn., from 1887 to 1888, after which he returned to Mount St. Mary's Seminary, Emmitsburg. He was distinguished as a theologian and a writer; and for many years he took a very active interest in the total abstinence movement in America.

DEATH OF REV. DANIEL HUGHES, D. D., OF ST. PAUL
SEMINARY, ST. PAUL, MINN.

The Rev. Daniel Hughes, D. D., Professor of Dogmatic Theology in the St. Paul Seminary died at St. Joseph's Hospital, Mankato, Minn., after a brief illness on October 24, 1909. Death resulted from a stroke of apoplexy. The funeral services were held in the Church of Sts. Peter and Paul, Mankato, on October 28. The Rev. G. Murphy of Blue Earth was celebrant of the Solemn Mass of Requiem with Revs. E. H. Devlin of Austin, as Deacon, and J. Cieminski of Wells, as Subdeacon. Rev. J. Cumiskey of Rochester was Master of Ceremonies; and Rev. J. M. Reardon of St. Paul Seminary preached the funeral sermon. A special train from the Twin Cities brought many of the local clergy, the Professors and a large number of students from the St. Paul Seminary.

Father Hughes was born at Bedford, Prince Edward Island, Canada, in 1866. He studied Philosophy at the College of St. Laurent, Montreal, and made his theological course at the Grand Seminary in the same city. He was ordained to the Priesthood December 22, 1894. For a short time he was assistant pastor of Albert Lea and

of Blue Earth, whence he was transferred to the pastorate of Easton and Delavan. In 1898 he was appointed pastor of St. John's Church, Mankato, where he remained until 1901, when he went to Rome for post-graduate work and obtained the doctorate in Theology and in Philosophy. In 1903 he entered the Catholic University of America at Washington where he remained one year; and was then appointed Professor of Dogmatic Theology in the St. Paul Seminary which position he occupied at the time of his death.

DEATH OF SISTER ST. JAMES, OF ST. PAUL, MINN.

On November 11, 1909, Sister St. James Doyle died at St. Joseph's Academy, St. Paul, Minn. The Solemn Mass of Requiem was offered in the Academy Chapel by Rev. J. J. Lawler assisted by Revs. J. A. Corrigan and J. J. Tomek as Deacon and Subdeacon, respectively. The sermon was preached by the Most Reverend Archbishop of St. Paul.

The deceased Sister was in the fifty-eighth year of her age, thirty-seven of which were passed in religion. For seventeen years prior to her death Sister St. James was Assistant at St. Joseph's Academy, the Motherhouse of the Sisters of St. Joseph in St. Paul.

DEATH OF REV. J. BELZOWSKI, OF SWAN RIVER, MINN.

Rev. John Belzowski, pastor of the Church of St. Stanislaus, Swan River, Minn., died November 21, 1909, at the hospital, Little Falls. He was in his forty-eighth year. He came from South Dakota to the Diocese of St. Cloud with Bishop Marty; and for ten years had been pastor at Swan River.

DEATH OF REV. JOHN WALSH OF ST. PAUL, MINN.

Rev. John Walsh died at the Mercy Hospital, Dubuque, Iowa, December 5, 1909; and was buried from the Cathedral of St. Paul. The Mass of Requiem was celebrated by Rev. Edward Walsh of South St. Paul.

Father Walsh was ordained at the St. Paul Seminary on November 11, 1896. For a time he was Secretary to Archbishop Ireland; then attended the Catholic University, Washington, D. C. for one year, after which he was assistant pastor of the Immaculate Conception parish, Faribault, Minn., whence he was sent to South St. Paul as pastor of the Church of St. Augustine. Failing health forced him to relinquish the parish and, in the hope of improving his conditions, he went to Salt Lake City where he taught in All Hallows College conducted by the Marist Fathers.

DEATH OF REV. EDWARD KENNY OF CANDO, N. D.

Rev. Edward Kenny, pastor of the Church of the Sacred Heart, Cando, N. D., died after a brief illness on January 24, 1910. The funeral obsequies took place on the 26th. The Mass of Requiem was celebrated by Rev. John Considine, of Minto, assisted by Rev. J. Gaydusek of Wahpeton as Deacon, and Rev. M. Dougherty of Langdon as Subdeacon. The funeral sermon was preached by the Very Reverend Thomas Egan, Administrator of the Diocese of Fargo, who with Rev. John Quillinan of Casselton accompanied the remains to Chicago where they were interred.

Father Kenny was born in Ireland in 1855, and studied at St. John's College, Waterford, where he was ordained June 14, 1880. He went to Australia and labored for three and a half years in the Archdiocese of Adelaide. The climate affected his health and he came to North Dakota; and was located for a time at Grand Forks, going later to Pembina and Bathgate. In 1886 he was appointed to Grafton where he remained until 1904 when he assumed charge of the parishes of Cando and Bisbee. He was one of the Diocesan Consultors of the late Bishop Shanley of Fargo, N. D.

DEATH OF REV. JOACHIM WIDMER, O. S. B.

The death of the Rev. Joachim Widmer, O. S. B., occurred at New Orleans, La., early in February, 1910. From 1892 to 1897 the de-

ceased laboured in the missions of the diocese of Fargo, N. D., chiefly in Devil's Lake, in the counties of Emmons and McIntosh.

DEATH OF HUGH McDEVITT, OF MINNEAPOLIS, MINN.

The Rev. Hugh McDevitt who, for some years had lived in retirement at the Catholic Orphan Asylum, Minneapolis, died at St. Mary's Hospital in that city on February 21, 1910. His funeral took place from the Cathedral of St. Paul. The Solemn Mass of Requiem was celebrated by the Rev. Cornelius McDevitt of Willmar, with Rev. Edward Lee of Minneapolis as Deacon, and Rev. Robert FitzGerald of Minneapolis as Subdeacon. The Rev. Patrick O'Neill of St. Paul preached the funeral sermon.

Father McDevitt was born in Ireland sixty-eight years ago. After his ordination he spent some years on the mission in Australia, before coming to the Diocese of St. Paul. He was pastor of the parishes of Darwin, Mannanah, Rosemount, and Shakopee successively.

DEATH OF REV. LEO WINTER, O. S. B.

On March 25, 1910, Rev. Leo Winter, O. S. B., died of chronic heart trouble at St. Mary's Hospital, Rochester, Minn. The remains were taken to St. John's Abbey, Collegeville, Minn., where the funeral obsequies took place. Solemn Mass of Requiem was celebrated by the Right Rev. Abbot Engel after which the body was interred in the cemetery adjoining the Abbey. Father Leo was born in Germany, September 13, 1850, and came to America in 1868. He was ordained priest in 1876 by Bishop Seidenbusch of St. Cloud, at St. John's Abbey, Collegeville. For a time he was stationed at the Church of the Assumption, St. Paul; and afterwards in various parishes in the Diocese of St. Cloud, Minn.

DEATH OF THE REV. JOHN WERNICH.

The Rev. John Wernich, pastor of St. Ann's parish, Wadena, Minn., died on Wednesday, March 30, 1910, at the pastoral residence Wadena. The funeral took place from St. Ann's Church on Friday, April 1, 1910; it was conducted by the Rt. Rev. Msgr. Edward J. Nagl, Vicar General of the diocese of St. Cloud, with the participation of many priests. The remains were interred in the cemetery of Wadena.

The deceased was born February 21, 1846, at Elbing, Germany, of Protestant parents, and in his early youth became a convert to the Catholic Church. He received his classical training in the schools at home, and finished the Seminary course at St. Francis Seminary, Milwaukee Wis., where he was ordained to the priesthood on September 30, 1869. He laboured in various missions in the states of Missouri, Wisconsin, Indiana, and South Dakota, until in 1895 he was called to the diocese of St. Cloud by the late Bishop Marty. There he acted as the Bishop's secretary for one year, was stationed at Luxemburg from 1896 to 1908, and lastly at Wadena from 1908 to the time of his death.

DEATH OF REV. MICHAEL CAULEY.

The Rev. Michael Cauley, Rector of the parish of St. Columbkille, Maples, Minn., died on Sunday, May 22, 1910, at St. Raphael's Hospital, St. Cloud, Minn. His remains were interred in the cemetery of his parish on Tuesday, May 24; the celebrant at the funeral service was the Rev. Julius Lemmer, Holding Ford, Minn.

The deceased was born in Ireland about 55 years ago, and came to the United States as a young priest. He was stationed in various missions of the diocese of St. Paul, and for the last four years was affiliated to that of St. Cloud. For some time he was chaplain in the St. James Hospital of Perham, and afterwards was appointed to the parish of Maples.

TRAGIC DEATH OF REV. E. J. WALSH, SOUTH ST. PAUL.

On Sunday evening, May 29, 1910, the Reverend Edward J. Walsh, pastor of the Church of St. Augustine, South St. Paul, Minn., was shot dead by a drink-crazed parishioner, who, a few moments previously, had taken the life of his wife.

The funeral services were held at the Church of St. Augustine on June 1. The Solemn High Mass of Requiem was celebrated by Rev. Thomas Barden of Tecumseh, Neb., cousin of the deceased, assisted by Rev. John Dunphy of the College of St. Thomas, St. Paul, as deacon, and Rev. Robert Schlinkert of Hampton, Minn., as subdeacon. Rev. A. Ziskovsky of St. Paul Seminary, was master of ceremonies. The sermon was preached by the Right Reverend John J. Lawler, D. D., Auxiliary-Bishop of St. Paul. The Right Reverend Joseph F. Busch, D. D., Bishop of Lead, S. D., the first resident pastor of South St. Paul, occupied a seat in the sanctuary. An unusually large number of the local clergy was present, showing the esteem in which the deceased was held and the general regret at his untimely and tragic death.

Father Walsh was a native of the County Kilkenny, Ireland, where he was born on March 25, 1875. He made his classical course at St. Kieren's College, Kilkenny. In 1894 he came to Minnesota and entered the St. Paul Seminary to pursue his philosophical and theological studies; and was ordained to the priesthood June 6, 1900. He was for a time assistant pastor of the Church of St. Joseph, St. Paul, whence he was transferred to the Church of St. Stephen, Minneapolis, as pastor pro tem. Later on he served as assistant pastor of the Cathedral of St. Paul; and as pastor of the parish of Ghent, Minn. On January 1, 1905, he was placed in charge of the parish of St. Augustine.

The Rev. W. P. Walsh, pastor of the parishes of DeGraff and Murdock, Minn., is a brother of the deceased.

DEATH OF REV. JOSEPH GOIFFON.

Another venerable figure dropped from the vanishing ranks of the pioneer Catholic missionaries of the Northwest when Rev. Joseph Goiffon died suddenly at the home of relatives in Hugo, Minn., on May 6, 1910. His funeral obsequies took place in the Cathedral of St. Paul on May 9. The Solemn High Mass of Requiem was celebrated by Rev. J. Guillot of Marshall, assisted by Rev. F. Savey of Osseo, as deacon, and Rev. M. L. Nicolas of New Canada, as subdeacon. The sermon was preached by Most Reverend Archbishop Ireland, after which the remains were interred in Calvary Cemetery.

The Rev. Joseph Goiffon was born March 3, 1824, in the parish of St. Etienne sur Chalaron, in the Department of Ain, France. After completing his classical studies in the Little Seminary of Meximieux, he entered that of Belley to pursue his philosophical course. His theological studies were made in the Grand Seminary of Brou, where he was ordained June 2, 1852. He was assistant pastor at Meximieux until 1857, when he obtained permission from Bishop de Longalerie of Belley to come to the Diocese of St. Paul, Minn. He reached his destination November 7, 1857, and spent the winter at the Bishop's house. In the spring he went to Mendota to take charge of that parish during the temporary absence of the pastor, Rev. A. Oster, who was on a missionary tour in the southern part of the State.

In August, 1857, the Very Rev. A. Ravoux, Administrator of the Diocese, sent Father Goiffon to the Red River district as assistant to Rev. George Belcourt, who was then stationed at St. Joseph (now Walhalla, N. D.). The journey of five hundred miles was made by ox team. On his arrival he was sent by Father Belcourt to Pembina, a mission about thirty miles from St. Joseph, where he remained until the following March, when, on the departure of Father Belcourt for Canada, he went to reside at St. Joseph. His parishioners were for the most part Canadians and half-

breeds, who subsisted on the products of the annual buffalo hunts in which they engaged.

At the request of Father Ravoux, Father Goiffon made a trip to St. Paul in 1859; and again in the autumn of 1860. On his homeward journey he left his travelling companions about forty miles from Pembina and hastened forward on horseback in order to reach his destination in time for mass on the first Sunday of November. On the third of November he was caught in a blizzard on the open prairie, exposed to all the fury of the storm. He dismounted, removed the saddle from his weary horse, and made a hollow in the snow in which he placed it to serve as a bed. Then covering himself in his buffalo skin he went to sleep. He remained in that position throughout the following day. On the third day, when he attempted to arise, he found that his feet were frozen. He dragged himself towards his horse, which was lying on the ground a short distance away, only to learn that he had succumbed to the intense cold. To assuage the pangs of hunger he cut some flesh from the body of his dead horse and ate it with relish. Then covering himself with his robe he recommended himself to God and his Guardian Angel and went to sleep. On the fifth day the storm abated. His feeble cries for help were heard by a couple of travelers who happened to pass that way; and he was taken to the home of Joseph Rolette in Pembina. His frozen limbs soon began to mortify, and in order to save his life he was removed to St. Boniface, Man., where, on December 3, his right limb was amputated just below the knee. He was too weak to stand a similar operation on the left foot—so weak, indeed, that preparations were made for his death. The Sisters began to prepare tallow candles for the wake: the tallow took fire and soon the Archbishop's house, in which the patient lay, was a mass of flames which in a short time communicated themselves to the adjoining Cathedral. Father Goiffon was rescued with difficulty from the burning building, which, together with the Cathedral, was reduced to ashes. The

sufferer was taken to the Grey Nuns' Hospital and the last Sacraments were administered. To the surprise of all he began to recover and on January 6, 1861, his left foot was amputated. On June 7 he returned to St. Joseph and resumed his missionary labors. By the aid of a stout stick and a wooden leg which he whittled from the branch of a tree, he continued to move about in the fulfillment of his pastoral duties until the following September, when Bishop Grace paid a visit to the Red River district and on his return to St. Paul brought Father Goiffon with him.

On the last Sunday of September, 1861, Father Goiffon took charge of the parishes of Little Canada and Centerville; and in 1864 Somerset, Wis., was added. Six years later he built the brick church at Centerville. In 1877 the parish of White Bear was placed under his jurisdiction and he erected a church there and also in Little Canada. These parishes were transferred to another priest in 1881 and Father Goiffon moved to Centerville, where he remained for ten years when he was again placed in charge of the parish of Little Canada. Here he lived until 1905, when he retired from active duties and went to reside with his friend, Mgr. A. Oster, at Mendota. A few months before his death he left Mendota and went to live with relatives in Hugo, whence God's messenger summoned him to eternal rest.

THE LIBRARY.

A Partial List of Its Contents.

(Continued from the previous issue).

The Founding of the Catholic Church in North Dakota. By Rt. Rev. John Shanley, D. D. Bishop of Fargo. In "Collections of the State Historical Society of North Dakota." Vol. II. Appendix. Presented by Rev. M. J. O'Driscoll, Fargo, N. D.

The Discovery of the Relics of the Rev. Jean Pierre Aulneau, S. J. By Rev. J. Paquin, S. J. Pamphlet. Presented by the Author.

From the Library of the late Bishop Cotter of Winona, Minn.: Life and Labors of Rt. Rev. Frederic Baraga, First Bishop of Marquette, Mich. To which are added short sketches of the lives and labors of other Indian Missionaries of the Northwest. By P. C. Verwyst, O. F. M., Milwaukee, Wis., 1900.

The Priests of Holy Cross. By Rev. John Cavanaugh, C. S. C. Notre Dame, Ind.

A Story of Fifty Years. From the Annals of the Congregation of the Sisters of the Holy Cross. 1855-1905. Notre Dame, Ind.

Upper Mississippi: or, Historical Sketches of the Mound-Builders, the Indian Tribes, and the Progress of Civilization in the Northwest; from A. D. 1600 to the Present Time. By George Gale. Chicago and New York, 1867.

Men of Minnesota. A collection of the portraits of men prominent in business and professional life in Minnesota. Published by the Minnesota Historical Society. St. Paul, Minn., 1902.

Fifty Years in the Northwest. With an Introduction and Appendix Containing Reminiscences, Incidents and Notes. By W. H. C. Folsom. Edited by E. E. Edwards. St. Paul, Minn., 1888.

Creighton University. Reminiscences of the First Twenty-Five Years. By M. P. Dowling, S. J. Omaha, Neb., MCMIII.

Very Rev. J. A. M. Pelamourgues, First Pastor of St. Anthony's Church, Davenport, Iowa. By Rev. J. F. Kemper. Winterset, Iowa, 1901. Pamphlet. Presented by Archbishop Ireland.

Collections of the State Historical Society of North Dakota. Vol. II. Bismarck, N. D., 1908. Presented by Rev. M. J. O'Driscoll, Fargo, N. D.

Address delivered by Rt. Rev. John Shanley, Bishop of Fargo, at the Annual Meeting of the State Historical Society of N. D., June 17, 1908. Presented by the Author.

The Prehistoric Aborigines of Minnesota and Their Migrations. By N. H. Winchell, Minneapolis, Minn. Reprint from the Popular Science Monthly, Vol. LXXIII, September, 1908. Pamphlet. Presented by the Author.

History of the Catholic Church in Western Canada. From Lake Superior to the Pacific (1659-1895). By the Rev. A. G. Morice, O. M. I. 2 Vols. Toronto, The Musson Book Company, Limited, 1910.

THE MUSEUM.

Objects of Historical Value.

(Continued from the previous issue.)

The Episcopal Ring of Right Reverend Joseph Cretin, first Bishop of St. Paul. It was buried with him in 1857; and removed from the coffin when his remains were reinterred near the Mortuary Chapel, Calvary Cemetery, in 1888. Presented by Archbishop Ireland.

A Tree-barred Cross belonging to the late Bishop Cotter of Winona. Found near Frontenac, Minn.

Facsimile of the Autograph of Rev. Samuel Mazzuchelli, O. P. Presented by Archbishop Ireland.

Minnesota Township No. 168. Blue Print of the environs of Fort St. Charles and Ile au Massacre. Presented by John P. O'Connor, St. Paul.

Photographs: Bishop Shanley of Fargo, N. D.; First Church, Priest's Residence and School in North Dakota, 1818. Presented by Rev. M. J. O'Driscoll of Fargo, N. D.; Marquis Charles de Beauharnois, 15me. Gouverneur du Canada, 1727-1747. Presented by Rev. Stephen Theobald, St. Paul Seminary; Rev. John Seubert of Cologne, Minn. (in his coffin). Presented by Rev. P. Schirmers of Minneapolis; St. Mary's Church, New Trier, Minn., 1864-1909. Presented by Rev. N. Stubinitzky, New Trier; Priests of the Diocese of St. Paul at the Retreat, 1870. Presented by Mother M. Irenaeus, Jamestown, N. D.

Acknowledgement.

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Most Reverend Archbishop Ireland of St. Paul; The Library of the late Bishop Cotter of Winona, Minn.; The Sisters of St. Joseph of St. Paul; the Dominican Sisters of Sinsinawa, Wis., and of Faribault, Minn.; Rev. M. J. O'Driscoll of Fargo, N. D.; Rev. J. Cermack of New Prague, Minn.; Rev. N. Stubinitzky of New Trier, Minn.; Rev. P. Schirmers of Minneapolis; Mother M. Irenaeus of Jamestown, N. D.; Rev. F. English of Winona, Minn.; Rev. A. Ziskovsky and Rev. S. Theobald of St. Paul Seminary, St. Paul; Rev. Odo Richardt, O. F. M., of St. Paul; Rev. M. I. J. Griffin of St. Thomas College, St. Paul; John P. O'Connor and N. H. Winchell of St. Paul; Hon. W. J. Onahan of Chicago, Ill.; Warren Upham of St. Paul.

Acta et dicta.

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